

ASIAN AMERICAN
WOMEN OF HOPE



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BREAD & ROSES
PROJECT DIRECTOR

Moe Foner

STAFF

Bill Batson, Esther Cohen,
Carmen Rohland, Terry Sullivan

STUDY GUIDE

Debbie Wei and Helen Gym

PHOTOGRAPHER

Cheung Ching-Ming

STUDY GUIDE/POSTER SERIES
DESIGNER

Susanna Ronner Graphic Design

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read & Roses Cultural Project,

with an advisory group of Asian Americans from various communities across the United States, selected twelve Asian American Women of Hope to feature in this series. The women range in age, ethnicity, profession and geographic location, but share a common commitment for social justice and a pride in being Asian American women.

In China, they say "women hold up half the sky." Here in the United States, Asian American women not only hold up the sky, they have dug the ditches, turned soil, cleaned hotel rooms, sewed in airless factories, cooked, cleaned, filed lawsuits, argued litigation, sang, danced, wrote, painted, raised families, languished in prisons, organized unions. They are all Women of Hope — women who struggle on in the face of sometimes seemingly insurmountable odds in attempts to create a more just world.

Asian American women today find themselves battling one hundred years of dehumanizing gendered stereotypes stemming from the particular political relationship of the United States and Asia. In 1898, the United States colonized the Philippines and a number of Pacific nations. For the next century, Asia and the Pacific became an arena for continued military engagement — from a series of wars to the continued military presence in Korea, Okinawa and throughout the Pacific. For Asian American women, this relationship has resulted in distorted images which have become so commonplace that their names have made their way into the English language: "Geisha Girl," "China Doll," "Suzie Wong."

Asian American women have had to fight against this militarized, gendered image, as they seek dignity and justice on behalf of their families and their communities. Women like Yuri Kochiyama, the "elder stateswoman" not only for the Asian American movement, but for other movements of liberation as well, have carved a place for Asian women in the history of struggle in America. Yuri has said, "Nothing was just given to women. Women fought for change tenaciously and have been triumphant in many instances, although they know they have a long road ahead. Women know that their struggle is endless."

There are Women of Hope in all our communities - women whose passion for justice is matched by their commitment to act toward their beliefs. The stories of these women inspire our youth to see the people of hope who exist in their own communities, so that they can maintain their determination in the face of adversity, commit themselves to action in the face of injustice, and fight for a better world for themselves and for those who will follow.

MANUELA ALBUQUERQUE

When Manuela Albuquerque steps into the courtrooms of Berkeley, California, as the City Attorney, she makes a statement — and not only with words. Standing proud in her traditional Indian sari, she commands attention and respect. “I wear a sari because by wearing it, I’m saying that a white man dressed in a three-piece suit isn’t the only kind of lawyer there is. People have a tendency to think that people who wear ethnic dress are backward. When I wear a sari, I [say] I’m not ashamed of who I am.”

Manuela Albuquerque, lawyer and community activist, has always been proud of her roots. She credits her parents for instilling values of justice and equality that would lead her to make community work a vital part of her life. In addition to her busy practice as Berkeley’s chief legal adviser, she is one of the founders of Narika, a non-profit California corporation which operates an information and referral phone line for South Asian women who are victims of domestic violence. “Community work has been demanding but rewarding. It is important that we remember people who are less fortunate than we are and who feel very isolated as immigrants in this country.”

Born to an educated class in New Delhi, India during British colonial rule, Albuquerque points to her parents as the main source of inspiration and support in her life. Her father was a doctor in the Indian Medical Service while her mother volunteered her time to work for India’s poor. Both her parents were openly critical of British colonialism and supported the Indian independence movement. “They conveyed to me the belief that there was no inherent reason that white people were any better than blacks. In India, there were only two colors of human beings: black and white. Indians were black.”

Albuquerque was especially influenced by her mother, whose resourcefulness and dedication to serving the poor inspired not only her daughter but also one of India’s most famous residents, Mother Teresa. Albuquerque’s mother was well-known in New Delhi for using her government connections in the service of others. So when Mother Teresa came to New Delhi to work in the 1950s, the famous nun was referred to Albuquerque’s mother who people said could “get various things done.” Albuquerque said proudly, “We did everything.”

Albuquerque spent many hours by her mother’s side making tiny paper pill dispensers for the nuns. She accompanied her mother to homeless shelters during the winter to dispense food. When Mother Teresa wanted to auction a limousine as a fundraiser, Albuquerque’s mother convinced the nun to host a national

lottery to raise more money. Then, since Indian laws prohibited gambling, Albuquerque watched as her mother contacted the offices of the Prime Minister and the governors of three states in order to get waivers so Mother Teresa could hold the lottery in four major cities. “She is the most capable person I know,” Albuquerque said of her mother.

Albuquerque herself was raised with the highest expectations academically and socially. She attended a private girls school run by Irish nuns. Students were required to wear uniforms and their lives were highly regimented. Knowing that she was expected to be the intellectual equal to any boy her age contributed to her sense of self-esteem.

At the same time, Albuquerque had to fight against societal restrictions against women. Though she had an ambitious

educational program before her — college was expected — she also lived under the assumption that she would get married after college and devote the rest of her life to raising a family. “No one ever discussed career possibilities with me.”

Albuquerque went to university in Delhi, where she studied economics. She immigrated to the United States, where she married an American lawyer. When she herself later decided to pursue a law degree, to her dismay, she found that her university degree from India was not accepted. Before applying to law school, she would have to attend two more years of university in the U.S. “This news was extremely discouraging and created the

impression that an Indian education was second rate.” But, as a result of her own persistence and a special program designed for her, she was able to earn a bachelor’s degree within six months. She went on to Hastings College of the Law in San Francisco from which she received a law degree in 1975.

Albuquerque’s legal skills won attention and respect and led to her current position as Berkeley’s City Attorney and as President of a statewide group of city attorneys. She has been a strong advocate for victims of domestic violence and has presented programs on bias and legal ethics.

For Albuquerque, community service is a fundamental part of her life, both professionally and personally. “We should never forget how lucky we are. We all have an obligation to give something back.”



SHAMITA DAS DASGUPTA

"I love being an Asian woman. I carry within me a long history of powerful, active, revolutionary women. I know that I will join this line to influence other women after me. If you look at the history of Asia, you can see that Asian women [in every Asian country] have always participated strongly in all kinds of social and political movements. I reclaim that history. I look back and draw strength from all of that."

Dr. Shamita Das Dasgupta is one of the founders of Manavi, the first organization in the United States focusing on violence in the lives of South Asian immigrant women. Started in 1985, Manavi is an advocacy group for South Asian women who are victims of violence. The organization operates a transitional home and has compiled a film series, *In Our Own Vision: Celebrating South Asian Women's Lives*.

Dasgupta, a psychology professor at Rutgers University, founded the organization to address the particular needs of South Asian women. After Manavi was formed, South Asian women from around the country contacted the organization, reporting that they were victims of violence and needed support. As a result, violence against women — which Dasgupta defines as "any condition, attitude or behavior that keeps women subjugated" — became the major focus of the organization's activities. "In our work, poverty, homelessness, racism and discrimination are all included when we consider violence against women."

Dasgupta's compassion for immigrants and civil rights was implanted during her childhood. She was born in 1949, two years after India won its long battle for independence from British colonialism. Her father had been deeply involved in one of the branches of the freedom movement. His stories about the movement's struggles had a lasting influence on her life. They inspired her to study and support international liberation struggles in South Africa, Vietnam and Bangladesh as well as movements in the United States for civil rights, women's rights and gay rights.

Dasgupta had an unconventional childhood. Her father, a government engineer, moved frequently, often to remote areas where there were no schools. As a result, she did not attend school regularly until sixth grade. She started at a government school for girls, whose headmistress she cites as one of the major influential figures in her life. The headmistress brought progressive and innovative ideas to her educational policies. "She wanted us to experience life, to be very socially conscious. I learned to think about what it meant to struggle for justice and how to think critically about the world."

Dasgupta immigrated to the United States with her husband. An assistant professor at Rutgers, she lectures around the country and has published several research articles on gender issues, a manual on domestic violence intervention, and a book, *The Demon Slayers and Other Stories: Bengali Folk Tales*. She has also edited *A Patchwork Shawl: Chronicles of South Asian Women in America* (Rutgers University Press).

To this day, Dasgupta still finds her immigration experience emotionally challenging. She is deeply saddened by her separation from her extended family. "That's a loss for myself and my child who grew up here away from her grandparents," said Dasgupta, who has one daughter.

Dasgupta is acutely conscious of the emotional challenges facing immigrants here. "Immigration always keeps you in limbo.

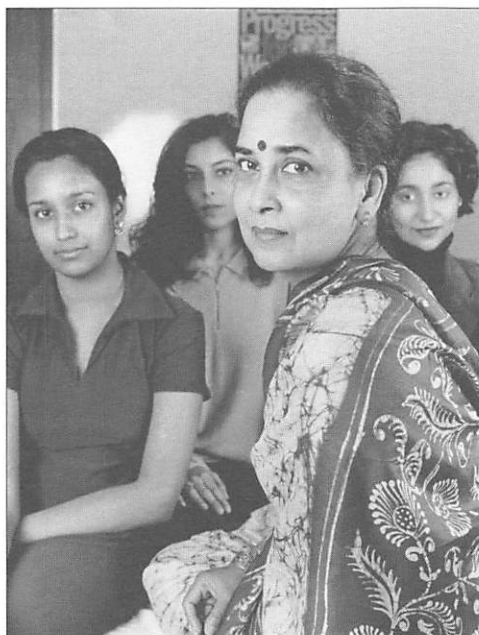
You don't know where you belong. As an Asian you never feel you belong here. Because of the way you look, you always fall into an 'immigrant' category. But then when you go back [to your native country], you don't fit in. It's a painful situation for first generation immigrants."

Dasgupta meets daily challenges of being an Asian professional woman in America. She has endured the lack of respect from people who see her race, her accent, and her traditional Indian attire as reasons to ignore her. "I've had people even within the feminist movement talk about how I'm 'different.' Even in domestic violence conferences, if I am with a white woman, people will always talk to her as though I can't speak or hear. It happens so often. You just feel

sickened from having to deal with it on a daily basis."

She finds strength in her sisterhood with other Asian women and pride in her heritage. "In South Asia, especially in Bengal where I come from, there is a long tradition of goddess worshipping. Goddesses are not some vague, abstract image. They are women who are strong, who are fighters, who are warriors. I reclaim all of that."

Dasgupta is a recipient of the Justice In Action Award by the Asian American Legal Defense and Education Fund as well as a Children's Hope award for 1995. She is a model for Asian-American women in her professional accomplishments and in her struggles for justice.



“Utopia is if someone like I am could put on Caucasian make-up, blue contact lenses and act as Mrs. Clinton in a role.” For Sumi Sevilla Haru — producer, actor, journalist, and poet — her entire adult life has been spent in the art world trying to achieve that utopia.

Sumi Haru is the president and co-founder of the Association of Asian Pacific American Artists, which seeks balanced images and employment opportunities for Asian Americans in film and television. She is also the producer of programs for the Los Angeles Cultural Affairs Department. Many of her projects target youth audiences, including a television variety show called *Se Habla Everything* and a drama/improvisation program for at-risk youth. In addition, Haru is co-producer and co-host of L.A. Arts Mix, an award-winning television magazine program on the arts and culture of Los Angeles.

Haru was born in 1939 in New Jersey. Her father, an immigrant from the Philippines, had come to Maui, Hawaii in 1919 to work in the pineapple fields. He became a houseman to an army psychiatrist, known to the family as “The Doctor.” The Colonel and Haru’s father became close friends, studying music and traveling together. The whole family eventually settled in Colorado.

From the time she was a little girl, Haru had a demanding schedule. Her mother wanted her to be a concert pianist. Through junior high school, she practiced piano six hours per day and the flute two hours daily. In high school, she taught ten piano students a week. She read everyday with the colonel, who served as her surrogate grandfather. He urged her not to be afraid to try new things, move into new areas, and break new ground.

Despite societal barriers against working women, Haru always knew she would work. However, she was not prepared for the harsh reality of discrimination. When she decided to go into acting, she faced constant racial and sexual discrimination and found herself waging an often solitary fight for visibility as an Asian American actress. “I think of myself as an American of Pilipino heritage. So it irks me when people ask, ‘When did you come to our country?’ or ‘What are you?’ And I absolutely detest being complimented for how ‘well’ I can speak English.”

Haru said her refusal to play phony accents and take stereotypical roles cost her many jobs as an actress. Despite the difficulties she faced, Haru found work. For 17 years Haru was a host-producer of public affairs programs at KTLA, Channel 5 in Los Angeles (appearing twice a week). She also appeared in

television shows such as “M*A*S*H,” “Hill Street Blues,” and “The Young and the Restless.” On stage, she appeared in *Citizenship*, *The Harry Bridges Story*, *Teahouse of the August Moon*, *Street Scene*, *Tenderloin*, *Gold Watch*, and *O.F. Ostragoths*. She was on the board of directors of the East West Players for ten years and performed in many of its productions.

Through her own struggles, Haru recognized the need to fight for changes in the industry. One of her most passionate struggles has been around affirmative action in the performing arts. She has been actively involved in recent controversies where European-Americans have been cast in roles to portray Asian Americans. “They’re able to put on scotch tape and learn an accent and play something they aren’t. But the big slap is that we [Asian Pacific Americans] are not presented with those

opportunities.” Until opportunities for casting are equally open to all people, Haru believes roles for specific ethnicities should be protected.

To further this end, Haru became actively involved in the Screen Actors Guild (SAG). In 1971, she co-founded SAG’s Ethnic Employment Opportunities Committee, which established affirmative action procedures for hiring actors. She became a co-drafter and negotiator of affirmative action clauses of national theatrical and commercials contracts. These contracts sought to include and portray people of color, women, the elderly, and those with disabilities as they were in real life. “This was critical not only for our employment as actors but also in accurately displaying a true picture

of America for the public.”

Haru is currently the National Recording Secretary of the Screen Actors Guild. She served as acting president in 1995 and has been on the national board since 1974. She is still sometimes surprised at attitudes some people have toward her as a woman of color. “Because I am petite and attractive, it always comes as a surprise that I am the person in charge or the union officer with a voice in directing negotiations.” She recalled one time when, as a producer, she was asked by one of her superiors to take notes. “I said, ‘I’m sorry but my assistant doesn’t have time to get them typed. Maybe you could call in one of your secretaries.’ ”

Haru continues to fight for equity in the arts and encourages generations following to do so as well. There are still many battles to be won. “My generation was very vocal about [these problems] but I don’t think we fixed everything.”



MAXINE HONG KINGSTON

7

When Maxine Hong Kingston's first novel, *The Woman Warrior*, won the National Book Critics Circle Award, she became the first American novelist of Asian descent to have her work widely recognized in the literary community. *The Woman Warrior* (see Resources) attained instant critical and popular success when it was published in 1976. In 1980, her second novel, *China Men*, won one of literature's most prestigious awards, the National Book Award for non-fiction. Through these writings and in subsequent works, Kingston has been dedicated to telling a history as well as a story of Asian America.

Kingston is the daughter of Chinese immigrants who migrated extensively before settling in California. Her father, a scholar and teacher in his Chinese village, came to America in the 1920's seeking a better life. Leaving a wife and two children behind, he endured 15 years of loneliness and hard labor in Cuba and New York to save up enough money to bring his family to America. In 1939, Kingston's mother arrived alone; both their children had died during the separation. They settled in Stockton, where they eventually ran their own laundry business.

Kingston was the first of their six children born in America. She recalled painful experiences as a non-English speaking student in the school. "They gave me an IQ test and I got zero. At one point they brought my parents to school because I guess they thought I was retarded. If you didn't speak English there was something wrong with you." Kingston also recalled feeling invisible, her experience as an Asian American omitted from textbooks and teaching.

She coped with her situation by remaining very quiet as a child. At home, however, Kingston felt free to talk and tell stories. She loved to read and learned quickly, absorbing the language which had been so mysterious to her when she first started school. She attended community-run Chinese schools.

Growing up during World War II and witnessing the internment of 120,000 Japanese Americans were vivid memories which shaped her pacifist approach to life. She recalled her horror at war and the treatment of her fellow Asian Americans. "Seeing and knowing that Japanese Americans were being taken away was a powerful experience. My parents said they look just like us and this could happen to us."

This experience influenced her to think continuously about conflict and resolution. "I really wanted to do something about

war. I didn't know [at the time] what to do about it. That has affected my writing throughout my life. All of my writing has been working out ways for people who are different from one another to communicate, to bring people together."

It also made her realize the importance of retelling Asian American history, a role which she describes as a "burden and a responsibility" unique to Asian American writers. "I feel that when someone reads my work they're getting Chinese and American history. It's a conscious decision. There are incredible blanks out there and I try to fill them in."

As a result, she sees herself as a teacher as well as a writer. "I do feel it is my responsibility to teach, to open up consciousness and enlighten. Even when I think a story could be smoother and less heavy if I didn't put in history, I can't do it that way. I have to

put in everything. I've had critics say that there is too much teacherly stuff in my writing, that it is too educational, but that's the way it has to be."

Kingston has faced struggles in the way her work has been interpreted. She is frustrated when critics refer to her writing as "exotic" or "mysterious." For a writer who has tried to demonstrate the commonality of a people's experience in the context of fiction, she says her work is "realistic" and "very ordinary."

She has battled sexism both within and outside of the Asian American community. She refuses to cede to criticism from Asian Americans who say she should not discuss sexism in Chinese American communities because it might be seen as divisive.

At the same time, she is upset when others use her examples of sexism in the Chinese American community as an example of how backward Asian Americans are.

Kingston is currently working on a book titled *The Fifth Book of Peace*. The theme of the book — about how to end war — is a subject that has occupied her thinking since childhood. As the public eagerly awaits her next literary endeavor, Kingston continues to develop her role as a writer of works designed to bridge gaps, build bridges and open lines of communication within and outside the Asian community.



YURI KOCHIYAMA

At age 76, Yuri Kochiyama is a beloved warrior for justice — the elder stateswoman for community and political activists across America.

Her modest apartment in Harlem, where she has lived for the last 36 years, was described by one supporter as "Grand Central Station for the movement," a place where black integrationists, nationalists, political prisoners, and revolutionaries gathered and mobilized. She has weathered the tides of five decades of political activism and remains today a steadfast fixture in political movements.

The daughter of Japanese immigrants, Yuri Kochiyama was born in the United States and lived the life of a typical California teenager. "I was red, white and blue when I was growing up. I taught Sunday school and was very, very American."

That life and her political innocence ended when Pearl Harbor was bombed on December 7, 1941. That day, the FBI made a sweeping arrest of all Japanese American males who lived near the ocean and worked in the fishing markets; her father, who had just returned from surgery, was one of those arrested. He was incarcerated in a federal prison for two weeks, during which time the family had one brief contact with him. When he returned home, he was dying. "He couldn't talk. He made guttural sounds and we didn't know if he could hear [us]." Kochiyama recalled visiting him in the hospital. "He was the only Japanese in that hospital, so they hung a sheet around him that said 'Prisoner of War.'" He died shortly thereafter.

In 1943, Kochiyama's family became prisoners-of-war themselves when President Roosevelt signed Executive Order 9066, leading to the forced incarceration of 120,000 Japanese Americans into concentration camps throughout the western United States. Kochiyama spent two years in Jerome, Arkansas, surrounded by barbed wire and armed soldiers. This experience and her father's death made Kochiyama highly aware of governmental abuses and would forever bond her to those engaged in political struggles at home and around the world.

After she was released from the camps, she and her husband moved to housing projects in New York City. Surrounded by Black and Latino families, the Kochiyamas were invigorated by their participation in a vibrant and struggling community. In 1960, she and her husband and six children moved to the Harlem apartment she now occupies.

Harlem of the 1960s was an electrifying blend of people and ideas engaged in the struggle for civil rights and freedom. The

Kochiyamas became a loyal part of that community. They enrolled their children in the Harlem Freedom Schools, independent schools run by the community. They were active in the civil rights movement, picketing and demonstrating for justice.

In 1963, Kochiyama met Malcolm X. The two developed a friendship and political alliance. She recalled one time when she invited Malcolm to meet journalists on a peace mission from Japan. Malcolm electrified the gathering, tying in the struggles of African Americans in the United States to struggles of people around the world for justice and liberation.

A few months after Malcolm's epic journey to Mecca, Kochiyama was attending one of his speeches when shots rang out. She ran to the stage and cradled his head in her lap as he lay dying. This picture was immortalized in a *Life* magazine

photograph. Malcolm X's death had a lasting impact on Kochiyama and further strengthened her commitment to social justice.

Throughout the 1960s as New York's communities of color organized, Kochiyama was a fixture in support movements involving organizations such as the Young Lords and the Harlem Community for Self Defense. As founder of Asian Americans for Action, she also sought to build a more political Asian American movement that would link itself to the struggle for black liberation. "Racism has placed all ethnic peoples in similar positions of oppression poverty and marginalization."

These days, Yuri Kochiyama is just as likely as ever to be organizing a

demonstration, handing out fliers, and linking arms with brothers and sisters in solidarity for a cause. She is most active around fights for liberation of political prisoners. She maintains a hectic schedule, consciously making time to speak to young people in colleges and universities.

Of her work, Kochiyama says, "Our concern must go beyond our own neighborhood and ethnic group. We must see ourselves as an equal and responsible partner in building a better world and a connecting link to those at the bottom and [those who are] most marginalized."

As for her incredible journey as a woman warrior, she says, "Women's strength is their ability to adapt to many situations, being open-minded, always seeking and searching for ways and means to improve the lot of women, having patience and stick-to-itiveness, never giving up. Thus, changes in this world have continuously been made. Nothing was just given to women. Women fought for change tenaciously and have been triumphant in many instances. Women know their struggle is endless."



From her post as a high-ranking government official in the state of Illinois, Ngoan Le has seen a life come full circle. As a witness to war, she experienced years of chaos, instability and fear for her life. As a refugee, she faced a near death escape from her homeland of Vietnam, loneliness, deprivation, and the struggle for survival in the United States. Today, those memories form the base on which she stands as a passionate advocate for the rights of refugees, immigrants and those less fortunate.

Le's history and experience with war and being a refugee have profoundly impacted her view of the world. Her family were refugees from North Vietnam, settling in the south where Le was born. Her mother died when she was four years old.

War was a constant presence in Le's childhood. "War permeated our lives in many ways. There was always gunfire and bombing in the distance or up close." Curfew hours were imposed. Security personnel had the right to enter houses at any time. She recalled one event when her parents had to rescue her from school when a military takeover shut down the school.

"The war left deep wounds since all of us experience the loss of family members or friends who were casualties in the war."

Despite the chaos, Le learned valuable lessons in the Vietnamese school system which prepared her for future leadership positions. For example, Le's school emphasized that each child take an active role in the classroom. Students worked in teams, performed chores to keep the classroom and play yard clean as well as to assist the teacher with routine tasks, such as taking attendance. "We really developed a sense of civic responsibility as well as leadership." Le was elected to be in her class or school government from third grade on. Le pursued her academic studies and earned a place at Saigon University. Her academic career ended abruptly in 1975, when South Vietnam fell to the North. As the fighting came closer to the city, Le's family decided to leave. With a few items of clothing and in the midst of artillery shelling, they managed to board a barge from which they and thousands of other refugees were rescued by a United States ship. The ship, with a maximum capacity of 3,000 transported over 7,000 refugees to the Philippines.

Le and her family spent three months in three different refugee camps. A nineteen years old Le along with other young people,

started a school and provided activities for the children. The living conditions at the camp were humiliating to people who had heretofore been independent, but Le found hope in the collective strength of the refugees.

"I learned how resilient human beings can be. I also learned that even in the worst circumstances, we can work to turn the sense of hopelessness around and create a meaningful and productive environment. You wouldn't wish [this experience] on anybody. But many of us who came through this experience were made stronger."

After months of instability, Le's family was sponsored by a church and brought to a place ironically named Normal, Illinois. The most difficult challenge was to reconcile her new life with the one she had left behind. She was haunted by the memories of people — friends, family, countrymen — who were no longer with her. "So many people have died because of the war and the refugee experience. You realize that you were lucky yet you feel so sad."



Le's future would be dedicated to the people and memories which once haunted her. After graduating from Illinois State University with degrees in French and Spanish, Le worked briefly with refugees as a counselor. At the age of 25, she was trusted with the responsibility of being the first executive director of the Vietnamese Association of Illinois, a Chicago based group offering support to the state's 12,000 member Vietnamese population. She worked hard to develop this once

all volunteer organization into a nationally recognized refugee self-help model, combining both direct services programs and community empowerment efforts. Le's talents and dedication to community work earned her the appointment as the Special Assistant to the governor for Asian American Affairs. She is currently Assistant to the Secretary of the Illinois Department of Human Services, the highest ranking Asian American in this agency.

Of her life, Le says, "I don't want to have regrets. You have to value every day and every chance you have to do something good and positive to make change."

Maya Lin has won international acclaim for her site-specific art and architecture projects. Since her design for the Vietnam Veterans' Memorial in Washington DC, which she designed when she was an undergraduate at Yale College, she has gone on to establish herself in both the art and architecture communities. Lin's work, which has been praised as both serene and profoundly powerful, encompasses the dualities of art and architecture, as well as the artist's own Asian-American heritage. Critics have praised her works for their ability to bridge Eastern and Western culture as they emphasize the personal and private nature of aesthetic experience, creating meditative and contemplative places in highly public spaces. Lin's sensitivity to aesthetic concerns, her innovative approach to site specificity, and her ability to address complex historical and social issues have afforded her a unique place in contemporary culture, and her work continues to engage and inspire viewers in a manner unprecedented in contemporary art.

Lin, whose parents are originally from Beijing and Shanghai, was born in Athens, Ohio in 1959. She earned a Master of Architecture degree from the Yale University School of Architecture in 1986, and a Bachelor of Arts degree in Architecture from Yale College, graduating cum laude in 1981. Since setting up her studio in 1987, Lin has completed art and architecture projects throughout the country.

She has continuously addressed the notion of landscape and topology in her work. The Women's Table and The Civil Rights Memorial also share this connection to the land, as she refers to them as water tables – with the water and the historical information they offer, welling up, as if from the earth itself.

Lin's strong concern for environmental issues has led her to use recycled, living, or natural materials in her work and to focus on sustainable and site sensitive design solutions. Her work closely relates to landscape, to geology and topography. This concern has also led her to serve on the Board of the Energy Foundation as well as on the National Advisory Board to the Presidio Council in San Francisco, where she strongly advocated making the Presidio into a global center for the environment. Recently, Lin began a collaboration with The Natural Resources Defense Council and Banana Kelly to

design a 200,000 square foot paper recycling center planned for the South Bronx in New York.

Lin is a firm supporter of education and the arts. She serves on the Boards of The Southern Poverty Law Center's Teaching Tolerance project, the Kennedy Museum of Art, at Ohio University, and Studio in a School in New York. While a graduate student at Yale she taught a course on Public Art for Yale College undergraduates. And since that time she has taught and lectured at numerous institutions around the world, including the University of California at Berkeley, Quinghua University in Beijing, the Metropolitan Museum of Art and the Whitney Museum of American Art.

Maya Lin's art and architecture projects continue to elicit critical acclaim on an international scale. Her work has been

featured in publications ranging from *Art in America*, *Connaissance des Arts* and *Progressive Architecture* to *Time* and *Newsweek*, and was the subject of a documentary film, *Maya Lin — A Strong Clear Vision* which won the Oscar from the Academy Award of Motion Pictures for best documentary in 1995. In 1996, she received the architecture prize from the American Academy of Arts and Letters and the LVMH Foundation's Science pour l'Art Award, in France. Additionally, she has been the recipient of the Presidential Design Award, The American Institute of Architects Honor Award, and the Henry Bacon Memorial Award. The National Endowment for the Arts awarded her a visual artists grant, and she

is the recipient of an Honorary Doctorate in Fine Arts from Harvard University, Yale University, Brown University, Smith College, and Williams College.

Lin's current projects include sculpture installations for, among others, the Rockefeller Foundation Headquarters in New York City, The Cleveland Public Library and two private collections. Her architectural commissions include residences in New York and Connecticut.



Congresswoman Patsy Mink, the first Asian American woman elected to Congress, has run 18 political campaigns since 1956 and has won political positions in the Hawaiian House of Representatives, the Honolulu City Council, the Hawaii state senate, and the United States Congress. She has spoken at the Democratic National Convention and served as Assistant Secretary of State for Ocean and International, Environmental, and Scientific Affairs and as national president of Americans for Democratic Action. Through it all, Mink has consistently taken moral stands on behalf of Asian-Americans, women and children — even at potential risk to her political career.

Patsy Mink was born Patsy Takemoto on December 6, 1927, on a large sugar plantation in Maui, Hawaii. Both her maternal and paternal grandparents had emigrated from Japan to Hawaii as contract laborers in the late 1800s. Her father, who owned a land-surveying business, was the first Japanese American to graduate with a civil engineering degree from the University of Hawaii.

Mink attended school near her home, but in the fourth grade her parents transferred her to a nearly all-white school in order for her to become more competitive. The switch was "terrible." She recalled, "The white children were standoffish, and I was an intruder."

When Pearl Harbor was bombed in 1941, 120,000 Americans of Japanese descent and Japanese nationals living in the United States were moved to concentration camps in the mainland United States. Those who lived in Hawaii were ostracized and treated as potential traitors. "My schoolmates teased us and called us 'Japs.' As Americans, we felt terrible at being treated this way."

Despite war hysteria, Mink finished high school in 1944 as class valedictorian. She enrolled at the University of Hawaii, transferred to Wilson College, a small women's college in Pennsylvania, then transferred to the University of Nebraska. It was here that she became embroiled in the first of many public struggles to fight discrimination. She discovered that the "International House" dormitory where she was placed was designated solely for students of color because they were not allowed to live in the regular dorms. She protested and rallied the support of students, parents and university trustees. Within months, the policy of segregated housing was abolished.

Mink returned to Hawaii and graduated from the University of Hawaii with a degree in zoology and chemistry. Originally planning to attend medical school, Mink instead went to law school when all 25 of her applications to medical school were rejected. In 1948, medical schools were all-male; women were not

accepted. Mink entered law school at the University of Chicago, where she met her husband, John Francis Mink. They were married in 1951 and had a daughter, Wendy.

The family returned to Hawaii after Mink's graduation. In 1953, she became the first Japanese American woman admitted to the practice law in Hawaii. However, she could not find work. Societal norms frowned upon her entering into any profession other than full-time motherhood. Determined to practice law, Mink set up her own law office. In 1956, she decided to run for a seat in the territorial House of Representatives. She won this election and soon established herself as an independent voice. On her very first day, she offered a resolution protesting British nuclear testing in the South Pacific; the resolution passed.

Mink was selected to speak at the 1960 Democratic National

Convention. In her speech to the convention, she stated, "If to believe in freedom and equality is to be a radical, then I am a radical." In 1965, Mink was sworn in as the first Asian American woman elected to Congress; she served six consecutive terms. She was the first woman of color ever elected to Congress.

During her 12-year tenure, she consistently voted for a progressive agenda. She introduced the first comprehensive Early Childhood Education Act (later vetoed by President Richard Nixon). She authored the Women's Educational Equity Act. She was a strong critic of the Vietnam War and spoke out against the secret bombing of Southeast Asia. In 1972, Mink played a key role in the enactment of Title IX

of the Higher Education Act Amendments, which prohibited gender discrimination by federally-funded institutions. This legislation has been an important factor in ensuring equity for women in all educational programs, particularly school sports.

These days, Mink is concerned about a woman's movement which focuses too much on middle-class white women. "The 'glass ceiling' is an upper-class glass ceiling for those aspiring to be bank presidents and executives, not those who can never rise above the minimum wage. The majority of people working at minimum-wage jobs in the United States are women. That's the glass ceiling I am committed to doing something about."

After a 15-year break from national politics, Mink was re-elected to Congress in 1990. She continues to fight for social justice and equity with energy and commitment forged from a lifetime of struggle.

Editor's Note: Hawaii did not become a state until 1959 and is referred to as a territory.



ANGELA EUNJIN OH

Angela Eunjin Oh is not one to seek the spotlight but has become the nation's prominent Asian American voice on race relations. She became nationally known as an eloquent spokesperson for the Korean American community during the 1992 Los Angeles riots and now serves on President Clinton's Advisory Commission on Race. These experiences reflect her belief in the importance of having a people's voice heard. "Until Asian Americans are able to carry our experiences and talents into those arenas that shape the consciousness of this country, our struggles and contributions will be known only to ourselves."

Angela Oh, attorney, activist and advocate, has always found communication one of her strengths. Oh entered the California public school system unable to speak English. She remembered her first teacher as African-American and most of her classmates as Mexican. She used all her resourcefulness, creativity and drive to learn to express herself.

Strong women have had a profound impact on her life. Her grandmother, who immigrated to the United States after age 60, helped raise Oh and gave her "the capacity to appreciate the human spirit and the power of love." Oh points to two other women for their influence on her life. Her college instructor, with whom she later worked to organize union laborers, helped her to understand the importance of integrating her skills with her political commitments and beliefs. Oh's Latina law partner has demonstrated the necessity for "deep compassion and kindness in a world known for its manipulation, selfishness and greed."

Oh's own sense of compassion and social justice has developed throughout her life. As an undergraduate at the University of California-Los Angeles, she tutored youth at the Chicano Youth East Barrio Project. After earning a Master's in Public Health from UCLA, she founded LACOSH, the Los Angeles Committee of Occupational Safety and Health, and advocated for workers' rights around issues of health and safety.

As a law student in the mid-1980's, she was active in student protests to disinvest from South Africa. In her last year of law school, she took part in an "act of civil disobedience" and was arrested. She and a few others refused to plead guilty. "We wanted to force them to take us to trial [and have] an opportunity to keep talking about the issue." Though she was found guilty, an anonymous donor paid her fine. This act was deeply moving to Oh, a sign that the student activists had won broad support.

The 1992 Los Angeles riots thrust Oh into the national spotlight. Seen on "Nightline," she was a much sought after spokesperson for many in the Korean community whose businesses and lives

were destroyed by the riots. Initially she was uncomfortable with all the attention. "When I finished that interview [on "Nightline"], I had everyone in the world calling me. It was so bizarre and unreal."

Oh was a voice of clarity, compassion and perspective, one that argued for healing and unity at a time when racial tensions seemed to tear the city apart. One year after the riots, she wrote in the Southern California Law Review: "1992 was a tragic year for Angelenos. Most of our city watched as flames and senseless acts of violence took their toll on communities least able to sustain the inevitable losses — the poor, the politically disenfranchised, and new immigrants. As we watched our city burn, we saw what happens when people feel they have no stake in the communities in which they live. We witnessed what happens when key institutions such as the criminal justice

system break down. We experienced the kind of desperation people feel when they have been shut out of systems that purportedly serve the interests of all who live in the community. Equity, social justice and fundamental principles of fairness are viewed by some as ideals that might someday find their way into our institutions. For African Americans, Korean Americans and everyone else who lives in Los Angeles, these ideals must be transformed into reality."

Oh has worked tirelessly to include Asian Americans in multi-racial coalitions. "We share a history of deep discrimination, continuing prejudice and scapegoating that is unprecedented. The concept [that Asian Americans are] better than or different from other communities of

marginalized, disempowered people is pure self-deception."

She is currently busy as the sole Asian American on the President's advisory commission. She is also writing a book on the L.A. riots and working to develop a private law practice, specializing in criminal defense, at the Los Angeles firm where she is a partner. Oh tries to find time for other pursuits. She plays the piano and loves to read.

She still battles daily around issues of social justice. "In a letter she wrote to me, Audre Lorde commented, 'We are truly blessed to be able to use our talents in the service of things we believe.' My response when I read these words today, is, 'Yes, you were and yes, I am.'"



NINOTCHKA ROSCA

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At a mere 92 pounds, petite Ninotchka Rosca hardly appears threatening. But she is an acknowledged warrior, a former political prisoner and a world-renowned activist as well as prize-winning novelist. A distinguished writer, Rosca has written novels — her *Twice Blessed* won the 1993 American Book Award — a book-length work of non-fiction, short stories, and over 300 essays, book reviews, and articles. She uses the pen as her sword, her words as ammunition against those who would seek to silence the oppressed.

Rosca's early childhood in the Philippines was marked by privilege. However, she recalls one "defining moment" which made her reconsider the comfort of her middle-class lifestyle. At age seven, Rosca ran away from home to escape a punishment. She hid in an empty lot; there she met children from one of the nearby squatter communities. The children took her home to their family after listening to Rosca fabricate a story of abuse and adoption. "I was so impressed. These people had nothing. They were willing to share." She stayed three days with the family, sharing space in a tiny shack, doing chores and fetching water from a public faucet. The experience opened her eyes to social inequalities and set her young feet on the path toward fighting for human rights. "I feel like I have been eternally grateful to that family, that I have been constantly trying to repay them in one way or another."

After receiving a degree in English and Comparative Literature and a Master's in Asian Studies at the University of the Philippines, Rosca went on to become managing editor for *Graphic Magazine* in Manila. Her career as a journalist was interrupted in 1972 when martial law was declared. For Rosca, who had grown up with a belief in the protection of constitutional freedoms, the declaration of martial law made her realize how fragile those guarantees were. "It was terrifying — the idea that none of the guarantees of the constitution meant anything at all once some power decides that things should be otherwise."

She spoke out against martial law and was imprisoned for six months, one of thousands of Filipinos imprisoned for the same crime. After her release, Rosca fled to the United States as a political exile.

In the United States, Rosca experienced life as a racial minority for the first time in her life. She recalled the shock and difficulty of her treatment as a second-class person. "I still find editors in newspapers and magazine who assume that because I don't

have an American accent, whatever that is, I don't know English. People seem to understand European-based accents but somehow people just can't seem to understand or accept the fact that I am fluent in English."

These days Rosca, who speaks five languages, speaks out actively against the exploitation and oppression of women. She believes that many institutions in the United States have been involved in the oppression of Filipina women. For example, nearly a million women worked as prostitutes servicing U.S. military men stationed at the naval bases. The US has also taken no responsibility for the 60,000-some Amerasian children who have been abandoned. Many of these children are stigmatized by assumptions that their mothers were prostitutes; as a result, these children have been denied access to educational, medical or social programs.



Rosca speaks passionately about other systems which exploit and oppress poor women. Some 350,000 women are sent out of the Philippines every year — some as mail-order brides, others as domestic servants and maids. Rosca believes that it is poverty which forces so many Asian women into oppressive situations where they are impaired by their immigrant status and unfamiliarity with the language and culture. "These women are foreigners, poor, and women of color. This is the crux really of all the oppressions that we suffer. Women who are poor do not have the same choices or power as men who are wealthy."

As a circuit lecturer and writer, Rosca uses the power of her voice to

ensure that silences are broken and to advocate for ways to help women speak for themselves.

"I have been working on these issues for many years and it's only been recently that I've realized how important the ability to have a voice is to challenge oppression. It is very important to be able to put forward how you feel and what you think should be good for you. As long as [women] are silenced, they can continue to be exploited."

Rosca continues to speak out with a large voice. She organizes, supports and writes. In doing so she uses the strength of her compassion and convictions to "create space for women's voices."

THE SHIN YOUNG

The Chinese ideograms meaning "Justice and Solidarity" are stamped boldly on the cover of the brochure for Asian Immigrant Women Advocates (AIWA). These words sum up the mission of AIWA and its founder, Young Shin, who has dedicated her life to fighting exploitation of Asian women laborers.

Shin is founder and executive director of AIWA, based in Oakland, California. Shin, who has been a student demonstrator in Korea, a social worker, and a lawyer, has spent a lifetime learning and practicing advocacy. Her passionate commitment to ensuring justice through empowerment of Asian immigrant women has been recognized by a wide range of organizations, including churches and policy institutes as well as non-profit corporations and social justice foundations.

Her roots in social activism rested in her early childhood. Born in Korea, Shin had two brothers and was the only daughter. Growing up, Shin felt pressured by societal expectations to marry and raise a family. Her father, however, believed she had to develop her skills and strengths. She attended an all-girls school where academic achievement was expected. Shin was also influenced by the social and economic dependency of her aunts on their husbands. When one of her uncles passed away, her aunt's life "was basically destroyed."

"It was very clear to me [at that time] that marriage was not the thing I should do," said Shin, who is now married and has twin daughters. "I had to build my own life, be independent and develop my own potential."

Shin found her calling in the student movements in Korea. From high school through college, she participated in demonstrations challenging Korea's military dictatorship. Many of the demonstrations ended in violent attempts to suppress the students by military and armed forces. She also risked danger by gathering with other students to discuss political issues.

Shin first came to the United States as an exchange student when she was 16 and returned to Korea to finish her schooling. At age 23, she immigrated to the United States hoping for an opportunity to develop her career. She began work as a social worker at Asian Community Mental Health Services in Oakland. There, she created a support group for Koreans wives of US servicemen and developed services for battered women in limited English-speaking Asian immigrant families. It was during this time that her understanding of immigrant experiences of racism and other difficulties broadened.



"I think any immigrant who lives in this country over the years will wonder whether you really came for a better life. After you're here, you start experiencing racism and find out you have to fight all the time. Many immigrants come here never realizing race plays such a big role in this country. By the time all of this becomes clear to you, it's a little too late. You're already here and you have to deal with it."

Shin, increasingly concerned with the institutional oppressions immigrants faced, decided to leave social work and attend Hastings Law School. After receiving her law degree, she helped immigrant room cleaners at the Hotel and Restaurant Workers' Union. She started talking to workers about their rights — unemployment insurance when they were laid off and workers' compensation for injuries on the job. "I wanted to see how women could be more informed and exercise their rights."

In 1983, Shin, other women activists, and some of the hotel workers themselves founded AIWA. The organization began as an immigrant women's caucus, but quickly expanded into organizing and literacy and legal rights classes. Reaching out through churches, ethnic grocery stores and other community locations, AIWA embraced garment workers and laborers in other low-wage positions.

Shin believes Asian immigrant women face unique challenges in their attempts to organize. Many are concentrated in low-pay jobs with no mobility and long hours. They are often denied access to advanced training and their limited English prevents them from protesting unjust conditions.

Shin's work has made her more critical of sexism in society. "I used to say that one of the reasons I decided to leave Korea was that there would be more freedom as a woman [in the US]. I take that back now. I think sexism is universal. People have a tendency to think that women's rights are better here, but women's rights and their very options in life are entwined with political and economic factors [which] affect their job opportunities."

Young Shin's struggle on behalf of society's most vulnerable workers has not gone unnoticed. She has received the Development of People Award of the Institute of Policy Studies, the Catholic Charities of the East Bay's Faith and Justice Award, the Third Annual Gloria Steinem Award and a Charles Bannerman Memorial Fellowship.

Of her work, Shin says, "We need to be more watchful and clear. We must use the opportunity to challenge and discuss and educate. Maybe this will help us bring some kind of unity."

Dr. Phua Xiong is one of only eight Hmong doctors in the United States, of whom only two others are female. At age 22, she was the first Hmong in the Philadelphia area to graduate from college. From a young age, she has recognized both the burden and the opportunity that goes with being a pioneer in her field. Upon her college graduation, she told a reporter, "I live on the margin. If I succeed, it will be seen as something great and be used as a role model. If I fail, I will be the reason Hmong daughters should not go to college."

Her journey from war refugee to community leader has taught her to fight for herself and others in the struggle against poverty and racism. As a result, she has dedicated her practice to "communities in need" and has become an eloquent spokesperson for the importance of adequate health care for the poor.

Xiong's family fled Laos in 1975 in the aftermath of the wars and chaos in southeast Asia. She was only five years old when her family undertook a months-long trek on foot from Laos to a refugee camp in Thailand. After spending two years in the camp, her family was sponsored by a Lutheran church and arrived in the United States. She was seven years old and knew no English.

Her childhood memories growing up in Philadelphia were painful ones. She shouldered tremendous responsibility as a translator for the adults in her family, taking them to the hospital, the dentist, or the welfare office. Her school memories were filled with fear and hurt. One of a small group of southeast Asian immigrants at the school, she recalled being teased, chased and having rocks thrown at her by other students. Even then, Xiong became a spokesperson for others. Since many of the southeast Asian students were more recent immigrants than Xiong, they asked her to speak for them when they were abused. She did so at a cost to herself. "Because I was speaking for the others and giving voice to the abuse, those kids causing us problems hated me in particular. There was a lot of racism embedded as part of it."

Xiong buried herself in school work to escape the hostility surrounding her. Despite her fears and difficulties, she excelled at her studies and eventually received a scholarship to Haverford College in Pennsylvania.

In college, however, Xiong found herself a stranger again. While she competed academically with everyone else, her experiences with racism and poverty alienated her from the mostly white, upper-class students. "People in the class really didn't know

what being put in that situation was like. It was talking about my experience on a superficial level as an academic exercise. Those students could define poverty but they couldn't feel it."

A memorable experience through a summer training program in community organizing for young activists of color helped Xiong give voice to her frustration. She was assigned to work in Rhode Island in a community that was 80 percent African American, 15 percent Southeast Asian, and 5 percent Latino. Her organizing involved door-to-door contacts with neighborhood people and helping to bring them together to discuss neighborhood issues. These experiences influenced her thinking about racism and poverty and her choice of a career.

To pursue her goals, Xiong went to medical school and is currently completing her residency in Minnesota. Having spe-

cialized in family medicine, she plans to practice in a low-income community as a way of using her knowledge to benefit others. "My goal has always been to go back to the community. It's where I grew up. I feel like I wouldn't accomplish that much if it was just about doing something for myself. I'm hoping that being in a position of power, I might be able to make some policy changes especially for low-income people and women."

Even today, as a doctor, Xiong must fight for respect both within and outside of her community. While her position is an esteemed one, she finds that sexism prevents some people from according her the same respect they would a male doctor. "They wonder if I'm good enough,

experienced enough. Racism, ageism and sexism are problems in American society in general, but it doesn't hit me as hard because I kind of grew up expecting that within this system. I expected more from my community, but I realize that [gaining respect] is not going to happen so easily right now."

Married with three children, ages five, 21 months and three months, Xiong searches for balance in her life, weaving together family and profession, Hmong and American cultural values, and her community commitments. Xiong remains committed to serving her community, struggling for justice, and challenging the barriers which face Hmong women as they carve their place in society.



NAME STORIES

Many of the women in this poster series have stories regarding their names. Nellie Wong's poem, *It's in the Blood*, also contains a running theme of names, what we call ourselves, and how others perceive us. This lesson helps students think about the role of names, and also allows them to share their own experiences regarding names.

ACTIVITIES

1.

If you have done the exercise on Exclusion and the Creation of Stereotypes with the class, lead the class in a discussion about how names are portrayed in Nellie Wong's poem. Discuss the "inside and outside" names. (If you have not previously done the lesson containing this poem, you may begin with the second activity)

2.

Copy and distribute the page entitled "My Name." This page contains anecdotes from several of the women in the poster series regarding their names and experiences they have had involving their names. Have students take turns reading each anecdote out loud.

3.

In small groups, have students discuss the anecdotes. Which stories did they find the most interesting or surprising? Did any of the stories sound similar to their own experiences or the experiences of someone they know? In what ways have the women found their names empowering? In what ways did some names present problems? In the cases where the name was a problem, discuss why there were problems regarding the name. (Students should understand the role of societal expectations and assumptions as well as real racial and political pressures in creating the bulk of the problems regarding names).

4.

For homework, ask students to write a story about their own names. They can include who gave them their name, its meaning, how they feel about their name, and any other stories attached to their names that they can think of.

5.

The next day, have students share their name stories, first in small groups, and then as a class. Copy and distribute the "Name Tile" card which follows this lesson. Have students complete the card and decorate the card. Make materials available for students to decorate the cards. Students may want to use markers, crayon, glitter, sequins, feathers, etc. to create their tile. When completed, create a classroom wall mosaic with the tiles.

MAXINE HONG KINGSTON

"I'm named after a blond who came to my father's gambling house. I picture her as being loud with lots of makeup and real blond hair – trashy looking. I mean, what kind of white woman would go and hang out at Chinese gambling parlors? And I feel so good that my father could name me after a woman like that. Maxine – I never liked that name. It's such a weird name. But I notice that now it's coming into vogue. Everyone is named Max. People are naming their dogs Max.

My Chinese name "Ting Ting" is from a Chinese poem. It has to do with being upright and independent and being able to stand alone like a pine tree in the wind. But when I go to China, they write my name differently. They put a female radical in front of it. And it's very important to my father that it does not have a female radical. My name is very masculine. Maxine is very masculine and Ting Ting is very masculine. And Kingston is also a made up name. The Jewish side of my husband's family traveled from Russia and Lithuania and I think when they got to England, they changed it to Kingston. At this point they don't know what the original name was. There's also not many people named Kingston. It's not even a name. It's a town."

SUMI SEVILLA HARU

“Actually in the name that I have Sumi Sevilla Haru, Sumi Haru is phony. I grew up with the name Mildred Sevilla and my nickname in school was Mimi and my first husband’s last name was Viexus, so I came to Hollywood with the name Mimi Viexus. My first agent said, “I can’t sell you that way. You need an oriental name.” So I went to the Burbank public library, looked in the card files under Japan, took a bunch of names and that’s how we came out with Sumi Haru. I started using the name Sevilla in the late 80’s because I suddenly realized that there was nobody to carry on my father’s name. He had no sons. So I stuck Sevilla back into the middle of my name and then it also identifies me as Pilipino. Now both of my parents are deceased and I am the only person here on the mainland carrying that name from our immediate family. It’s really important now that I use my dad’s name especially since both of my parents are gone and it’s the only thing that sort of ties my ethnic background to them. You know, my name makes a statement. My name has a whole say about where I’ve been.”

SHAMITA DAS DASGUPTA

“Whenever I tell people my name is Shamita, someone will say, ‘Oh, can I call you Mita?’ or ‘Can I call you ‘Sha?’ or something like that and I say ‘No, my name is Shamita. That’s

my name. If I wanted my name to be Sha, I’d call myself Sha.’ And then they think I’m rude. Yet, they have no conception of how rude it is to me when they say, “Oh, it’s so complicated. Can I call you something else.” Or on the telephone when I give my name, sometimes people will start laughing.

“My daughter’s name is totally Indian. Her name is Sayantani. I loved that name for a long time and I thought if I had a daughter, I would give her the name. I wanted her to have a name which reflected her heritage. People told me that I should give her an “American” name, and I said, ‘Well, look at her. Who’s going to think she’s white American. Forget that.’ I couldn’t imagine giving her a different name from something from our culture. I’m sure she had problems growing up. She was angry with me sometimes, saying, ‘Why would you name me this.’ It’s hard. When you’re little and everyone’s poking fun at you. But now I think she’s comfortable with it.”

MANUELA ALBUQUERQUE

“Sometimes, when people see my name, they imagine I’m Pilipino. It’s funny, because my name is Portuguese, but the reason all these Asians have European names is the same. The Spanish converted Pilipinos to Christianity. People who are completely Pilipino have no Spanish blood, but they have Spanish last names and Spanish first names.

So for us it’s the same. We have no Portuguese blood. It’s just a name.

“The area of India my family is from, Goa, was colonized by Portugal. Everyone who was converted to Christianity was required to change their names to Portuguese names. So you can tell someone who is a Goan Catholic by whether they have Portuguese names. Albuquerque was the first Portuguese governor of Goa. He was a colonialist. So just like you have blacks who get the name Washington or Jefferson from slave owners, they gave names of prominent Portuguese to us.

“I know my Hindu name, but I’ve never thought of taking it back. It’s been so many generations. It’s been 500 years since the Portuguese first came to India. The conversions took place probably in the first one hundred years. But parents of people my age or people younger have started giving their children Indian first names. My nieces and nephews have Indian first names. My brother is Albuquerque, but his children’s first names are Nisha and Rahul which are both Indian names.

“I gave my daughter an Indian name, Nallika, which is what she uses. She also has an English name, Hillary. I thought very hard about giving her a name which would be difficult to mutilate in English. It’s pronounced a little differently than it would be in India, but it’s pretty close. It means in different Indian languages either Jasmine or princess. But when people

would say to my daughter, ‘What kind of name is that?’ She would say ‘Indian.’ And they would reply, ‘Well, what tribe are you from?’ ”

N G O A N L E

“I didn’t change my name. I kept my Vietnamese name. It was a conscious choice. My name is relatively unusual. The word Ngoan is an adjective meaning sweet and well-behaved. It was certainly my father’s aspiration for his daughter...Once I came here and had to confront the decision on whether or not I changed my name, it became important to me not to change my name. It has become part of my identity for many years. Even now, it is not very easy for English speaking people to pronounce. Sometimes it causes people a great deal of discomfort. Just by having to deal with my name, I think it helps people understand there are many ways to do things in this world, and something that may be unusual to them and is not really unusual in other places. Sometimes I look at these bureaucratic memos and everyone has to be kept informed and there are dozens and dozens of names listed. My name is in there and I think about how when people look at this list, they will see that there are people who have different ways to spell their names. They are in the midst of us and after a while, it will be a natural thing. That’s one of the objectives in keeping my name.”

P H U A X I O N G

“When I was born, my mom named me Blia. When I was about a year old, I got really sick and I didn’t get well despite herbal medicine and other healing methods that my parents used. So they called the shaman, who is a kind of holy man in Hmong culture. He did this ceremony — a diagnostic kind of ritual. He determined that the reason I was really sick was that my spirit did not like the name I was given. So my mom changed my name to Phua, and ever since that time, I never really got seriously ill.”

“I got teased a lot in school because people couldn’t pronounce it and I guess it sounded funny to them. A lot of the kids called me “Poor”, or “Purr.” They would make fun of it. Or they called me ‘Pu’ and said I smelled bad. They’d say. ‘Pu, you Chink! Go back where you came from!’ When I was growing up, it took a toll on how I felt about myself in terms of pride.”

“I had a hard time for a long time just telling a stranger my name because I was afraid they would make fun of it. Even now when people ask me my name and they can’t pronounce it, I just say, “Oh, that’s OK.” I just gave up the hope that people are going to say it right. I just let it go if people don’t say it correctly. In medical school, I was tempted to take an English name. People butcher it so badly, so sometimes I just think,

“Why can’t I just use a name like Paula or Patricia” but I don’t feel like a Paula or a Patricia, so I haven’t done anything about it. “

N I N O T C H K A R O S C A

“We (Pilipinos) lost our names. We’re a hodgepodge. My parents gave me the name Ninotchka. It was taken from a Greta Garbo movie. And Rosca we always thought was Spanish, but it turned out to be Romanian. I just discovered my name was Eastern European when I got to Prague and everybody could pronounce my name very perfectly. I have no idea how a Romanian name got in there. We had a Russian settlement in the Philippines. There were White Russians who fled Russia after the revolution and went to China and after the revolution in China, they spread to various countries in Asia and the Philippines had one of these settlements. Actually, one of our most beloved union leaders who died recently was named Sergei Chernikan. But he was completely Pilipino. Overall, you’ll see that in the Phillipines, our names are Spanish and our nicknames are American. We have movie stars named Brandy so and so, or Pepsi so and so. So you have a confusion of identity right off the bat. Names of people, names of places, all were changed. When you change names, you lose a part of history. You lose the continuity of your culture.

M Y N A M E I S

T H I S I S M Y N A M E S T A T E M E N T :

A HISTORY OF EXCLUSION

ASIANS IN AMERICA

Students may notice that of the twelve women featured in this poster series, seven are immigrants and four are children of immigrants. Only Congresswoman Mink's family has been in America for three full generations. This lesson is designed to help students begin to understand the complex history of Asians in America and to recognize why Asians in America are often viewed as "foreign" or "recent immigrants." In light of recent anti-immigrant sentiments that have become part of popular American culture, these lessons are imperative as a framework to understand the immigration history of Asians in general and these women in particular. While these readings focus on Chinese Americans largely because they were the dominant Asian ethnic group one hundred years ago, students should understand that much of the anti-immigrant sentiment in the 1800's was directed at all Asians, not just Chinese.

OBJECTIVES

1. Students will learn about the large numbers of Asian immigrants who arrived to the United States in the nineteenth century.
2. Students will begin to understand the roots of anti-immigrant sentiment which led to the passage of various anti-immigration laws and policies.
3. Students will learn how legislation passed in the 19th and 20th century has shaped the Asian American community.
4. Students will consider how current attitudes toward immigration shape policy decisions.

ACTIVITIES

1.

Ask students to picture what a pioneer in the American West would look like. Ask them to describe the pioneer.

2.

Draw an outline of the United States. Point to the east coast and then ask them what is east of the east coast. (The Atlantic Ocean). Ask them to identify what continents would be on the other side of the Atlantic. (Europe and Africa). Discuss the patterns of immigration to the United States from those continents.

Then point to the West Coast and ask them what is west of the west coast (Pacific Ocean) and what continents would be on the other side of the Pacific (Asia and Australia).

Ask students to consider the settling of the American continent. Ask students to speculate why the movement was only from East to West and not also from West to East.

3.

Explain to students that there was, in fact, immigration from Asia to America during the 1800's just as there was large amounts of immigration from Europe. Read the following quote out loud. Ask students to speculate why immigration stopped. *"By 1870, there were 63,000 Chinese in the United States. Most of them — 77 percent — were in California, but they were also in the West as well as in the Southwest, New England and the South. The Chinese constituted a sizable proportion of the population in certain areas: 29 percent in Idaho, 10 percent in Montana, and 9 percent in California. Virtually all adult males, they had a greater economic significance than their numbers indicate: in California, the Chinese represented 25 percent of the entire work force."*

—from *Strangers from a Different Shore*,
by Ronald Takaki.

Have students read the handout entitled "Chinese in the Gold Mountain."

Discuss the following questions with students:

- a) How would students define violence? What other kinds of violence are there, besides physical violence? (verbal, psychological, institutional)

5.

Distribute the handout from the chronology by Judy Yung.

- a) Why did Asians first come to America? Did the reasons change over the century?
- b) What role did Asians play in labor in the United States?
- c) What laws were passed against Asian immigration? Why?

Make sure to note that the legislative exclusion of Asians from America did not end until 1965. Ask them how this information might help explain the immigration statistics for the women in this poster series.

6.

Anti-Immigration in the 1990s. This final set of readings helps students reflect on patterns in history and what is happening now.

- a) Read the excerpts of quotes from the women in the poster series regarding the current national climate toward immigration. How do these quotes compare to the historical reading they have done?
- b) Read the article entitled "Attacks Against Immigrants Rising." Based on their prior readings, ask students to find similarities between attitudes, events and social conditions of the 1800's anti-immigrant era and current anti-immigrant sentiment.

CHINESE IN THE GOLD MOUNTAIN

‘Gold Mountain Men.’ They came to California with the promise of gold and America’s riches. The 1849 Gold Rush drew several hundred thousand Chinese workers (mostly men) across the Pacific Ocean in search of a better means to provide for their families. These sojourners (temporary settlers) planned to find gold and then voyage back to their families in China; tragically most met with only shattered dreams. Most of these seekers were unable to strike it rich and yet their families in China relied on what meager earnings they could send back in order to survive. Consequently, these ‘Gold Mountain Men’ eventually became immigrants and struggled to create a sense of community in the U.S.

On January 8, 1863, the first ground was broken for the Central Pacific Railroad. Two years later, only 50 miles of track had been laid. After partners in the Pacific Railroad Company couldn’t find anyone to do the dangerous and backbreaking labor of laying railroad track through the Sierra Nevada Mountains and across the desert, they recruited Chinese workers.

The work on this section of railroad through the Sierra Nevada Mountains was the most difficult of the railroad work to be done. The Chinese dynamited through 1,695 feet of solid rock to create the Donner Tunnels. They built one stretch of railroad that rose seven thousand feet in one hundred miles. The railroad was completed in 1870 and the Chinese went on to other labor.

The Chinese worked to reclaim useless marsh and swamp land throughout California and turned it into some of the richest agricultural land in the country. Working in water up to their waists, Chinese laborers built miles of ditches, dikes, canals, and irrigation channels. They reclaimed 500 million acres in the Sacramento area and land values rose from one dollar to one hundred dollars an acre. But the Chinese could not own any of the land they reclaimed because the Alien Land Act of 1870 forbade the ownership of American land by Chinese.

Unfortunately, like many other groups, these new immigrants faced great amounts of racism in their new home. When the railroad and land reclamation labor was finished, Chinese began to look for work in other areas. But European Americans saw them as competitors for scarce employment and a general burden

upon their society. In the late 1800’s, a depression in the American economy and rising unemployment fueled the scapegoating of Chinese immigrants. Chinese immigrants were blamed for all the woes of the American economy and the plight of working people.

The end of the 19th century brought about increased violence and anti-Chinese riots, and many Chinese were simply driven out of their adopted communities. In some of the worst cases, like Rock Springs, Wyoming or Los Angeles, Chinese were attacked and lynched. In each city, over 20 Chinese were brutally murdered in killing sprees. In 1882, Congress passed the Chinese Exclusion Act which outright banned Chinese laborers from entering the U.S., and two years later a U.S. court banned the immigration of the spouses of laborers already in the US. The consequence: the creation of mostly all male Chinese communities. Small legal loopholes were discovered which ‘allowed’ the immigration of some laborers’ families but these were very rare.

In April of 1906 San Francisco suffered from an extremely powerful

earthquake. The earthquake and resulting fires greatly disrupted the entire area, destroying many homes, businesses, streets and lives. The catastrophe destroyed almost all of the city's records, including those of the Immigration and Naturalization Services (INS).

San Francisco which boasted the bulk of the Chinese (95% male) immigrants, was the location of the U.S.'s largest Chinatown and the U.S.'s main port of entry for Chinese immigrants. The Chinese pioneers quickly used this natural disaster to their advantage by claiming American citizenship in order to legally and safely have their families join them in the U.S. The INS could not disprove their claims for they did not have documentation that said otherwise. Though it is not exactly known how many claims were false, the Chinese population in the U.S. quickly surged by several thousand. In addition to bringing one's own spouse and children, many Chinese laborers falsified documents to claim additional children. These so called paper sons were only related to laborers on paper so they could legally enter the U.S. Feeling frustrated with the

extreme increase in immigrants, the INS established an immigration station on Angel Island in the San Francisco Bay. Here, would be Asian immigrants were detained and heavily questioned as to their relation to a Chinese American citizen. Most often the questions were quite detailed. Men might be asked questions like "how many steps are there from the road to your front door" or "in what year did your family dog die." If the answers of the person detained did not match the answers of the sponsoring relative, the detainee was deported. The living conditions of Angel Island were horrific. Immigrants lived in overcrowded barracks where some stayed for weeks, months or even years, many times only to be deported.

Chinese immigrants at this time found racism tremendously limited their employment and housing opportunities. Closed out of any labor which might threaten white male workers, Chinese ran industries such as laundry services and restaurants because these jobs were considered "women's work." Chinatowns sprang up as well. Though many Chinatowns were largely slum like ghettos, even the most educated Chinese Americans were forced to live there. The tourist

industry promoted Chinatowns as mysterious Eastern dwellings where visitors could conveniently peer into the Orient. In World War II, the U.S. sided with China against Japan, and Chinese Americans began to be viewed as friends of the U.S., and made many notable contributions to the U.S. war effort as soldiers and on the home front. This, alongside the integration of public schools, improved the standing of Chinese Americans in American society.

In 1965 the U.S. Congress created an act which ended the 1943 ban on all Asian immigrants which in turn created a second wave of Chinese immigrants to America. These new immigrants also face many challenges as they seek to build new homes for themselves in American society.

(Adapted from a chronology by Judy Yung, published in "Making Waves")

A HISTORY OF ANTI-ASIAN IMMIGRATION POLICY IN THE UNITED STATES

1848 — 1853:

Gold Rush in California. By 1852, 20,000 Chinese arrive to join in the Gold Rush. Foreign Miners' Tax imposed in 1850 against the Chinese.

1854:

In *People v. Hall*, the California Supreme Court rules testimony by Chinese, Blacks, Mulattos, and Native Americans against whites invalid; later repealed in 1872.

1868:

148 (141 men, 6 women, and 1 child) Japanese contracted laborers brought to Hawaii to work in the sugar plantations.

1870 — 1885:

The Anti-Chinese Movement. The Chinese, singled out as scapegoats during a time of labor unrest, become targets of discriminatory laws and racial violence.

1875:

The Page Law bars prostitutes and coolie labor from entering the United States.

1880:

California Civil Code amended to prohibit the issuance of a marriage license to a white person and a "Negro, Mulatto, or Mongolian"; Filipinos added in 1933; repealed in 1948.

1882:

The Chinese Exclusion Act bans immigration of Chinese laborers to

the United States and prohibits Chinese from becoming naturalized citizens; repealed in 1943.

1882:

United States negotiates first trade treaty with Korea and approximately 100 students and diplomats from Korea enter the country for training.

1885:

The Meiji government officially sanctions the emigration of 30,000 Japanese to Hawaii as contract laborers between 1885 and 1894.

1898:

The Spanish-American War ends with the signing of the treaty of Paris, giving Cuba, Puerto Rico, and the Philippines to the United States. The U.S. also gains control of Samoa, Guam, and the Marshall Islands. Filipinos declared "wards" and need no visas to travel to the United States. Filipino wives of Spanish-American War veterans allowed to come as war brides.

1904 — 1924:

6,000 to 15,000 South Asians, the majority of whom are male farmers originally from the Punjab province of India, immigrate to the Pacific coast of Canada and the United States.

1905:

The Asiatic Exclusion League organizes in San Francisco to prevent the immigration of Asians.

1906:

San Francisco Board of Education votes to exclude Japanese, Korean, and Chinese children from public school. Children, who are to be sent

to Oriental Public School, are kept home by their parents.

1907:

White lumber mill workers drive East Indian workers out of Bellingham, Washington.

1907 — 1908:

Gentlemen's Agreement between United States and Japan. Japan imposes limitations on emigration of Japanese and Korean laborers to the United States, and rights of Japanese insured in America. Wives, including picture brides, and family members are exempted.

1907:

210 Filipinos (188 men, 20 women, and 2 children) arrive in Hawaii to work in the sugar plantations. From 1907 to 1924, 46,605 men and 7,187 women immigrate to Hawaii.

1910:

One woman and two girls arrive in San Francisco from India, bringing the total number of Indian women on the West Coast to six.

1913:

The California Alien Land Act, aimed at Japanese farmers, bars aliens from owning land; further restrictions are added in 1921 and 1923; repealed in 1948.

1917:

The 1917 Immigration Act establishes "barred zones" to prohibit immigration of laborers from virtually all of Asia except Japan.

A HISTORY OF ANTI-ASIAN IMMIGRATION
POLICY IN THE UNITED STATES**1918:**

Act of May 9, 1918, extends the right of naturalization, regardless of race, to anyone who enlisted and served in the U.S. armed forces.

1920:

Japanese and Filipino plantation workers demand an end to race discrimination in pay scales and paid maternity leave for female workers.

1921:

The Japanese government voluntarily prohibits female emigration to the United States because of American hostility to picture brides.

1922:

Ozawa v. United States interprets Japanese aliens as ineligible for U.S. citizenship through naturalization.

1922:

The Cable Act provides that woman citizens will lose their U.S. citizenship if they marry aliens ineligible for citizenship. Unlike white women, Asian American women cannot regain their U.S. citizenship through naturalization; repealed in 1931.

1923:

United States v. Thind rules aliens from India ineligible for American citizenship.

1924:

Immigration Quota Act excludes all aliens ineligible for citizenship (except Hawaiians and Filipinos) and allows entry of alien wives of Chinese merchants, but not alien wives of U.S. citizens until 1930, when Public Law 349 admits wives married before May 26, 1924.

1929:

Race riots break out around Watsonville, California against Filipino agricultural laborers.

1931:

Filipinos who served in the U.S. armed forces now eligible for U.S. citizenship.

1934:

Morrison v. California holds Filipinos ineligible for citizenship.

1934:

Tydings-McDuffie Act promises independence to the Philippines in ten years and assigns an annual quota of fifty Filipino immigrants.

1935:

Congress passes Repatriation Bill to encourage Filipinos to return to their homeland. Only 2,000 Filipinos leave.

1935:

Public Law 162 authorizes naturalization of certain resident alien World War I veterans, even if they are not white or of African descent.

1938:

150 Chinese women garment workers strike for thirteen weeks against the National Dollar Stores chain and form the first Chinese chapter of the International Ladies' Garment Workers Union (ILGWU).

1941:

Japan attacks Pearl Harbor and the Philippines; United States declares war on Japan.

1942:

Executive Order 9066 authorizes the military to prescribe military zones

from which persons may be excluded.

As a result 112,000 Japanese Americans are incarcerated in ten relocation centers.

1943:

Congress repeals Chinese Exclusion Acts, removes racial bar to naturalization of Chinese aliens, and establishes annual quota of 105 for Chinese immigration to the United States.

1945:

War Brides Act, GI Fiances Act, and Act of August 9, 1946 facilitate entrance of Asian war brides, fiancées, and children. An estimated 200,000 Asian war brides immigrate to the United States after World War II.

1946:

United States declares the Philippines independent, sets annual immigration quota of 100 for Filipinos and Asian Indians; also grants them the right of naturalization.

1946:

Philippine Trade Act grants non quota immigrant status to Philippine citizens, their spouses, and children who have resided in the United States for a continuous period of three years prior to November 30, 1941.

1949:

The People's Republic of China under Chairman Mao Tse-tung established; Nationalist government of Chiang Kai-shek driven to the island of Taiwan. In subsequent years, Refugee Acts passed which encourage immigration of people who are politically persecuted, highly skilled, and relatives of U.S. citizens.

- 1950:**
Act of August 19, 1950 gives spouses and minor children of members of the American armed forces non-quota immigration status if married before March 19, 1952. This benefits primarily aliens of Japanese and Korean ancestry. As a result, between 1950 and 1965, 6,423 war brides arrive in the United States.
- 1952:**
The McCarran-Walter Act upholds the national-origin quota based on the 1920 U.S. Census but retains the same quotas for Asia-Pacific triangle countries of the 1924 Immigration Act; aliens previously ineligible to citizenship are allowed naturalization rights.
- 1964:**
Civil Rights Acts of 1964 and 1965 passed to legislate against racial discrimination.
- 1965:**
The Immigration and Naturalization Act of 1965 abolishes the national-origin quotas and substitutes hemispheric quotas; eastern hemisphere quotas set at 170,000 with a limit of 20,000 per country.
- 1967:**
The U.S. Supreme Court rules that states cannot outlaw interracial marriage.
- 1975:**
North Vietnam violates the Paris Agreement and attacks South Vietnam, which falls in April. American forces withdraw from Vietnam and Congress passes Public Law 94-23, authorizing the resettlement of 130,000 Southeast Asian refugees under the Indochinese Refugee Assistance Program.
- 1976 — 1985:**
762,100 Southeast Asian refugees, including many who fled by boat, are resettled in the United States.
- 1976:**
Wong v. Hampton opens federal jobs to resident aliens.
- 1979:**
The Orderly Departure Program set up by the Vietnamese government and United Nations High Commissioner for Refugees to provide a legal alternative for persons desirous of leaving Vietnam.
- 1982:**
Vincent Chin, 27, clubbed to death with a baseball bat after an argument with two white men in a Detroit bar. American Citizens for Justice organizes Asian Americans nationally to protest the light sentences of the criminals — three years probation and a fine of \$3,780. After a federal grand jury investigation, Ronald Ebens is sentenced to twenty-five years imprisonment and Michael Nitz is acquitted in 1984. Ebens is later acquitted by the Court of Appeals in Cincinnati in 1986.
- 1982:**
President Ronald Reagan establishes a 1982 ceiling of 10,000 Southeast Asian admissions.
- 1982:**
Congress passes Public Law 97-359 (American Immigration Act), offering top priority for immigration to children in Korea, Vietnam, Laos, Cambodia, or Thailand known to have been fathered by a U.S. citizen.
- 1986:**
U.S. Civil Rights Commission issues a draft report on the rise of anti-Asian violence its history, causes, and recommendations that all Americans work together to resolve the problem.
- 1986:**
California passes initiative declaring English as the official state language.
- 1987:**
Congress passes Simpson-Rodino Immigration Bill, which penalizes employers who knowingly hire illegal aliens and provides amnesty for illegal aliens in the United States who arrived before 1982.
- 1992:**
2,300 small businesses are destroyed in Koreatown during the Los Angeles riots.
- 1992:**
Federal jury acquits Thomas Kozak of civil rights charges in the brutal 1987 “Dothbusters” attack on Dr. Kaushal Sharan.
- 1994:**
California residents vote for Proposition 187, which excludes immigrants from basic healthcare and other social services.

ON IMMIGRATION

S U M I H A R U

“What people are seeing in the media right now is that it’s OK not to be supportive of people of color with our anti-affirmative action prop. 209. It’s just okay to be racist again. Even some of my friends who are very progressive European Americans are saying “Well we got too many immigrants here. They should learn to take care of themselves.” There’s a feeling that they don’t belong here even if they’ve legally entered into the country. I see that many people are buying whatever is being sold in the newspapers and on television. Here in the state of California, we’re fighting against these trends. There are new organizations springing up or older organizations sort of regrouping and beginning to realize that we didn’t fix everything. It’s a wake up call. It really is.”

N I N O T C H K A R O S C A

“I think there’s such a double standard that the United States applies when it comes to the question of who’s a native and who isn’t. For instance,

when they’re making foreign policy in the Middle East, they would say that the Palestinians are interlopers on the land they’ve been living on for centuries. If that’s the standard, then everyone in the United States should go away, should go back to where they came from, including the white people here. Because historically, within the short history of the United States, we’re all immigrants. 200 years. What’s 200 years? Or 300 years, what’s 300 years. In the millennia of civilization, we’re all immigrants...”

N G O A N L E

“It’s been very hard on recent immigrants. We’ve all felt that. Unfortunately, when things get rough, immigrants get scapegoated as the cause for all the problems. In cities like Chicago, immigrant communities are actually vibrant. They revitalized some neighborhoods and made lots of things happen. But when welfare reform was passed, the proposals targeted single women with small children. They took benefits away from immigrants to cover minimal services for this population and they

pit one group against another. Now nobody can win. How can you say who you should care about more — elderly immigrants or women and children? It’s a no win situation. How can immigrants advocate for their rights when everyone is having their benefits terminated? How can you gain popular sympathy? There are really lives which are going to be affected. People will be cut off, and some may be able to rely on their families, but others may not.”

S H A M I T A D A S D A S G U P T A

“I really feel when we talk about immigrants, it is a socially constructed term. When we talk about immigrants, we are talking about people who are visibly from another place like Asians and Latinos, not Europeans. We don’t think of British who are here as immigrants. When people are talking about “immigrants” they are referring to people who are “different” from them. We need to look at why this is so. Racism and immigration get intersected at

that point. To me, when we talk about immigration, racism has to be considered. People aren't just saying "oh, these people are coming from inside." People don't refer to Europeans — British, French or Irish. They are talking about us."

ANGELA OH

"We need to be very clear that all of the anti-immigrant sentiment and fear and anxiety that people feel is about the economy and how people are able to survive in three dimensional terms. It's about having jobs and being able to provide for their families. Historically, every time we've had very strong anti-immigrant expression through legislation and politics, it's a direct reaction to a changing economy. As we go into the 21st century, every country in the world is going to look for ways to stabilize and expand their economy. One of the ways that help you to rally people is by being able to create competition and one of the ways to create the competition is by identifying people who you can

point to as the problem. It's easy to do that with people who look different who speak a different language, whose customs and traditions are different. These are the very people who are unable to respond to the attacks. They're unfamiliar with how the institutions work and they don't speak the language. The anti-immigrant stuff is really about fear and anxiety about not being able to take care of your family. About the competition intensifying. ...Anti-immigration is also about politics. Politicians need issues that are easy. This is a group that's not going to be able to fight back. This is why children and families and poor people get attacked all the time. They aren't well-organized and they can't fight back. You don't see the tobacco industry getting attacked to the same degree. You don't see farming interests getting attacked. You don't see the oil and fuel industry getting attacked. There are certain sectors that are easy to go after because you know they aren't going to respond."

MANUELA ALBUQUERQUE

"At base, it's people's economic and other insecurities wanting to find someone outside of themselves to latch onto. Some of these reasons appear to be psychological. People need to create an "other" and what is bad is the "other" and the self is good, so they create this dichotomy. The economy is becoming more split into haves and have nots, and there's a greater gulf. You could be laid off, downsized. You're getting fewer and fewer benefits. The working poor can't really make it on one job. All these things are happening. There must be somebody whose fault this is. In bad economic times, the American public has typically scapegoated immigrants or scapegoated someone. I think that's what's going on. Also, in times, when the country is at war with someone, they develop a "hate" mentality. For instance, during the Gulf War, the Indians with turbans were constantly being called Iraqis and people were telling them to "go home."

ATTACKS AGAINST ASIAN AMERICANS ARE RISING

from New York Times, Dec. 13, 1995
By Kenneth B. Noble

LOS ANGELES, Dec. 12 —

He chose his course of action matter-of-factly, as if he were deciding which color shirt to wear. "I'm going to kill me a Chinaman" is how Robert Page put it in his written confession to the police. A few hours later, as Eddy Wu carried a bag of groceries from a supermarket in Novato, Calif., to his car, Mr. Page attacked, leaving Mr. Wu, 23, with stab wounds to his back and shoulder, and a punctured lung.

"He was looking for a victim based on his white supremacist beliefs," Jim Laveroni, a police sergeant in the affluent suburb about 30 miles north of San Francisco, said at Mr. Page's court hearing last month.

The assault on Mr. Wu is the latest in a series of recent race-based incidents directed against Asian Americans, particularly in Northern California. A study released in July by the National Asian Pacific-American Legal Consortium, an organization representing 40 groups, calculated that there was a 35 percent increase in anti-Asian hate crimes nationwide to 452 incidents last year, up from 335 incidents in his audit for 1993. In Northern California, the increase more than doubled to 83 last year, from 39 the year before.

The State Attorney-General's first hate-crimes report, which was released today, counts 57 hate crimes against Asian Americans in the last six months of 1994, involving 72 victims. The crimes, as reported to various Asian American organizations and to the police, range in violence from racist-graffiti on the offices of the Japanese-American Citizens League in Sacramento, to an attack on a Chinese-American family in a Vallejo, Calif., amusement park, where they were taunted and told to return to China, to the fire-bombing of the home of a Chinese city councilman in Sacramento. In a significant number of incidents, attackers say, "Go home," or "Get out of my country," the report said.

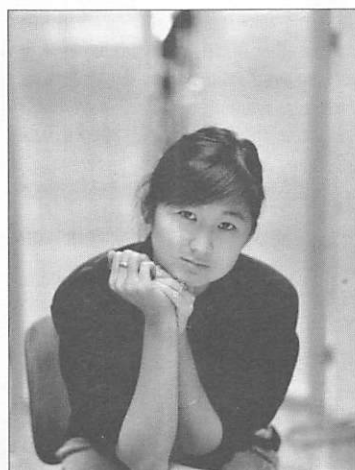
The attacks have largely baffled the police in places like Novato, whose middle and upper-middle class community is widely regarded as liberal and tolerant. And, compared with the rest of California, it has a small Asian-American population — not large enough, residents suggest, to pose a threat to anyone.

The incidents have heightened fears among many Asian-Americans that increasingly blatant race-based harassment is on the rise and that those who commit these crimes seem to hate Asians without drawing distinctions between newly arrived immigrants and native-born Americans, or between Chinese, Japanese, Cambodians and other Asian nationalities and ethnic groups. "Like most minority groups, we're

accustomed to dealing with subtle forms of racism," Thanh Ngo, a lawyer with the Asian Law Caucus in San Francisco said about the attack on Mr. Wu. "But it's striking to see such a blatant act. A lot of people are very frightened."

Like many of the more recent crimes, the attack on Mr. Wu involved a young white man. Still at issue is whether Mr. Page is competent to stand trial. A psychologist hired by the public defender's office told a judge last week that Mr. Page was seriously disturbed, and a hearing has been set in January to determine his competency. Meanwhile, Mr. Page, who is being held in the Marin County Jail, has been charged with attempted murder with bail set at \$1 million.

In another incident in May, across the bay in Los Altos, John Lee, 28, an American of South Korean ancestry, stopped at a gas station. There he was approached by a white man, Justin Adams, who began taunting him by putting his hands together and bowing "Buddha-like", squinting his eyes and mimicking an Asian accent. According to police and court records, Mr. Lee confronted Mr. Adams and two other whites, saying his antics were not amusing. Mr. Adams then punched him several times, kicking Mr. Lee to the ground. One of Mr. Adams' companions kicked Mr. Lee in the head, and the third punched Mr. Lee as he lay on the pavement.



B R E A D A N D R O S E S

Bread and Roses is the not-for-profit cultural arm of 1199 National Health and Human Service Employees Union. Its 120,000 predominantly Latina and African American women members are employed in all job categories in health care institutions throughout New York State.

1199 has a long history of active involvement in civil rights and human rights campaigns. Dr. Martin Luther King, Jr. called 1199 his favorite union. The Union had close ties with Cesar Chavez and Dolores Huerta in their crusade to organize farm workers in the 1960s.

Since it was founded in 1979, Bread and Roses has been offering a festival of cultural activities for 1199 members and their families directly at the workplace (inside major hospital and nursing homes), and at the union's headquarters, The Martin Luther King, Jr. Labor Center. Bread and Roses has something for everyone — free lunchtime drama, music and poetry programs with professional companies; art and photography exhibitions at Gallery 1199, the only permanent exhibition hall in the labor movement; videotapes and films; original musical revues based on workers' experiences; Labor Day street fairs; concerts at Lincoln Center; and much more.

Originally designed for its own members, the project has attracted national and international attention. Bread and Roses was the subject of a one-hour PBS documentary; several of its exhibitions and musical reviews have toured the nation; its posters, books and videotapes enjoy national distribution; the Film Society of Lincoln Center sponsored a retrospective of its award-winning documentary films; and Bread and Roses helped to develop 1199's School for Social Change, a New York City Board of Education "New Visions School".

Bread and Roses' nationally acclaimed Women of Hope poster, study guide and video project celebrates the contributions of women of color to our nation. Its African American, Latina, and Native American/Hawaiian posters are in thousands of schools, and libraries throughout the U.S. and have been displayed in subways, buses, airports and other high visibility areas.

S T U D Y G U I D E

D E B B I E W E I

Debbie Wei is an Asian Pacific American Studies Curriculum Specialist for the School District of Philadelphia where she develops Asian Pacific American curriculum and provides professional development in areas of culturally sensitive service provision, community outreach and parental involvement programs for Asian Americans in Philadelphia. She has taught immigrant students in Philadelphia and has also taught in Hong Kong. She is a founding member and member of the Board of Asian Americans United. She also serves on the National Asian Pacific Program Committee of the American Friends Service Committee. She is a recipient of a Charles Bannerman Memorial Fellowship for Activists of Color, Women and Children Award of Appreciation from the Lutheran Settlement House Women's Program, and the Philadelphia Tenants Action Group - Outstanding Woman Housing Activist Award. She is co-editor of *In My Heart, I am a Dancer*, a children's book by Cambodian dancer Chamroeun Yin and as associate editor of *The New Press Guide of Multicultural Resources for Children*. Her articles have appeared in numerous publications.

S T U D Y G U I D E

H E L E N G Y M

Helen Gym is a bilingual teacher in the School District of Philadelphia and co-president of Asian Americans United, a grassroots, activist Asian American organization dedicated to the empowerment of poor and working Asians in the Philadelphia area. She received her undergraduate and masters of education from the University of Pennsylvania. She was a member of the School District of Philadelphia's standards writing team for multicultural competency and participated in the drafting of the Massachusetts Asian American Curriculum Guide. She has served on a national panel of public education funds examining issues of education and race. She is presently also the editor of a quarterly newspaper for public school parents, the *Philadelphia Public School Notebook*.

P H O T O G R A P H E R

C H E U N G C H I N G - M I N G

Born in Hong Kong, Cheung Ching-Ming began her photographic career in 1970 as darkroom and studio assistant to Dinshaw Balsara, one of that city's top commercial photographers, and as studio assistant for the Paris-based photographer and film maker, Henri Glaeser. She was also stills photographer for the Shaw Brothers Movie Studio and several independent film makers as well as production-liaison associate for the *National Geographic* TV Special "Hong Kong: A Family Portrait" (1977). As a freelance photographer, her work appeared in *Asia Magazine*, *Hong Kong Shanghai Bank Magazine*, and the Hong Kong Trade Development Council's *Apparel*.

Moving to New York in 1978, Cheung completed an Advanced Studies Program at the International Center of Photography with extensive training in black-and-white and color techniques.

Since 1990, Cheung Ching-Ming has steadily built an international reputation as a photographer for jazz record albums. She has completed numerous assignments including work for Polygram in France, Polydor, JamRice and Disc Union in Japan and, in America, for Blue Note, Polygram, BMG, Columbia and other independent producers. Her work has also been published by *The New York Times*, *Financial World Magazine*, *Newsweek*, *Advertising Age*, *The Philadelphia Inquirer*, *USA Today*, and many Japanese publications.

D E S I G N E R

S U S A N N A R O N N E R

Susanna is the principal of Susanna Ronner Graphic Design. After receiving her BFA in Graphic Design from the University of Illinois, Susanna went on to San Francisco to work for Vanderbyl Design, and other noteworthy studios. In 1989, Susanna moved to Woodstock, New York, opening her office. The majority of her work is for not-for-profit organizations, with clients that have included hospitals, colleges, museums, dance companies, and recording artists, among others. For this work she has received numerous awards and acknowledgements. Her work is included in a variety of design books and publications. Susanna has long been passionate about the cultures of the world - arts, music and dance, and is herself a dancer. This multicultural emphasis is reflected in her work and expressed in her life.

Susanna Ronner has designed the Study Guides, Poster series and brochures for both the *Asian American Women of Hope*, and the *Native American/Hawaiian Women of Hope*.

CHINESE AMERICAN

Chin, Frank
Donald Duk
1991

Burdened by the name he hates, parents who embarrass him and a culture he doesn't understand, he dreams of being the next Fred Astaire. His journey through one magical Chinese New Year in San Francisco's Chinatown is one Chinese New Year you'll never forget.

Kingston, Maxine Hong
Woman Warrior, Memoirs of a Girlhood Among Ghosts
1975. 245p.
Kingston's historic first novel.

Kingston, Maxine Hong
China Men
1975. 234p.
A best seller. Kingston's sequel to Woman Warrior about the men in her family.

Lai, Him Mark; Lim, Jenny; and Yung, Judy
ISLAND, Poetry and History of Chinese Immigrants on Angel Island 1910-1940

Lee, Gus
China Boy
1991. 322p.
Describing a Chinese family feast or a left hook to the jaw, Lee uses characters who are Chinese, Anglo, African American or Hispanic.

Louie, David Wong
Pangs of Love
1991. 225p.
Collection of short stories dealing with traditional themes of parent-child misunderstandings, cross cultural dislocation and romantic and sexual mishaps.

Ng, Fae Myenne
Bone
A story of a father and mother instilled with customs of their homeland, leave their three daughters to provide a life for themselves. The story is narrated by the eldest daughter Leila, who tries to understand her past.

Wong, Nellie
Death of Long Steam Lady and Other Pieces
1986. 80p.
Poems and prose of a family coming to maturity and a lifetime of working for political justice by the socialist/feminist poet.

FILIPINO AMERICAN

Bulosan, Carlos
Philippines is in the Heart
1978. 193p.
A collection of Bulosan's short stories

Hagedorn, Jessica
Dogeaters
1991. 251p.
Hagedorn's first novel features a disparate cast of Filipinos living in the heyday of the Marcos regime where American pop culture and Filipino tradition mixed flamboyantly.

Santos, Bienvenido
The Scent of Apples
1979. 178p
A collection of stories.

SECONDARY LITERATURE / JAPANESE AMERICAN

Kikunura, Akemi
Through Harsh Winters, The Life of a Japanese Woman
1981. 157p.
A fascinating and moving study of one woman's will to triumph over countless barriers of family community and country.

Okada, John
No No Boy
1957. 260p.
A moving novel concerning the loyalty issue of Japanese Americans in WWII.

Yamamoto, Hisaye
Seventeen Syllables and other Stories
1988. 143p.
Winner of the American Book Award for Lifetime Achievement from the Before Columbus Foundation. This books includes many of the pieces which have appeared in many anthologies throughout the years.

SECONDARY LITERATURE / KOREAN AMERICAN

Hyun, Peter
Man Se!! The Making of a Korean American
1986. 192p.
Autobiography of one man's struggle to succeed in America.

Lee, Mary Paik, edited and introduced by Sucheng Chan
Quiet Odyssey, A Pioneer Korean Woman in America
1990. 201p.

Ronyoung, Kim
Clay Walls
1983. 31p.
The author's first novel concerning historical cultural conflicts traced through the Chun family's rocky path in America.

SECONDARY LITERATURE / VIETNAMESE AMERICAN

Freeman, James M.
Hearts of Sorrow
1989
14 refugees speak about their struggles to survive in Vietnam and America.

Hayslip, Le Ly
Child of War, Woman of Peace
Story of a woman who left her home in Vietnam to find herself going to the land of the enemy in hopes of having a better life. Learning to mend old wounds in order to heal and go on to a brighter future.

REFERENCE

ed., Chu-Chung, Mae
Asian and Pacific American Perspectives in Bilingual Education: Comparative Research
1983. 257p.

eds., Endo, Russell; Chattergy, Virgie; Chou, Sally; Tsuchida, Noyuba
Contemporary Perspectives on Asian and Pacific American Education
1990. 193p.
This research anthology examines many important languages, higher education, social psychological and curriculum issues in Asian American and Pacific American education. This volume is based on papers presented at recent conferences of the National Association for Asian and Pacific American Education.

Hing, Bill Ong
Making and Remaking Asian America Through Immigration Policy, 1950-1990
The first study of its kind to examine the U.S. immigration policies that shaped the six largest Asian American communities: Chinese, Filipino, Japanese, Korean, Vietnamese and Asian Indian.

Lee, Joann Faung Jean
Asian American Experiences in the United States, Oral Histories of First to Fourth Generation Americans from China, the Philippines, Japan, India, the Pacific Islands, Vietnam and Cambodia
1991

Takaki, Ronald
Strangers from a Different Shore: A History of Asian Americans
1989
Examines patterns of anti-Asian racism from the coming of the Chinese in the 19th century to the more recent Vietnamese, Cambodian and Loation immigration. Nominated for 1989 Pulitzer Prize.

I N T E R M E D I A T E

Morey, Janet Nomura and Wendy Dunn

Famous Asian Americans

1992. 192p. Bilingual

Dr. Henry H.L. Kitano, Professor of Social Welfare and Sociology, UCLA gives a forward to fourteen biographies that highlight the accomplishments of Asian Americans from different ethnic groups and different occupations.

L I T E R A T U R E

Ruthanne Lum, McCunn

Thousand Pieces of Gold, A Biographical Novel

1981. 308p.

The fast paced story of Lulu Nathoy, a survivor of slavery, filled with courage adventure and love.

Yep, Lawrence

Child of the Owl

1977. 220p.

An ALA Notable Book for Children. Her mother dead and her father ill, a young girl is sent to Chinatown to live with her grandmother. To help her adjust to her new home, her grandmother teaches her about her real Chinese name and about the owl that is her family's charm.

Yep, Lawrence

The Lost Garden

1991

The acclaimed author offers his personal insights on life and writings in this premier volume in a new series of autobiographies by America's most popular and prominent writers for young adults. He shares the sources of his inspiration, including his father's story of life in China and his own experiences of growing up Chinese American

Chin, Steven A.

When Justice Failed, a Fred Korematsu Story

Through the eyes of Fred Korematsu's daughter, this moving story begins to unfold as she learns of her father's stand against his arrest and the mistreatment of the Japanese Americans during WWII.

Ed., Hiroto, Edwin

Through Innocent Eyes, Writings and Art from the Japanese Americans Internment

1990

Uchida, Yoshiko

The Invisible Thread: A Memoir by Yoshiko Uchida

Growing up in the 1930's California. Yoshiko Uchida and her family withstood humiliations as they tried to be accepted as Americans by people who only saw their "Japanese faces". But Yoshiko Uchida found an "invisible thread that linked her to Japanese heritage". It gave her strength to survive incarceration in a World War II internment camp for Japanese Americans.

J A P A N E S E A M E R I C A N H I S T O R Y

Uchida, Yoshiko

Desert Exile: The Uprooting of a Japanese American Family

1982. 154p.

This is a personal account of a Berkeley family facing the tragic WW II uprooting and internment. U.S. Senator Daniel K. Inouye felt it to be a moving not so noble piece in American history

Uchida, Yoshiko

Journey To Topaz

1985. 149p.

The moving WWII story of eleven-year-old Yuki Sakane and her family as they are uprooted from their California home and sent to the desert concentration camp.

Uchida, Yoshiko

Journey Home

1978. 133p.

In this poignant sequel to Journey to Topaz, Yuki and her family face the hostility and hardship awaiting them upon their return to California from Topaz concentration camp. It is a warm, dignified, optimistic, poignant and candid story.

Uchida, Yoshiko

Samurai of Gold Hill

1985. 119p.

The vivid story of young Koichi and the Wakamatsu Colony who came from Japan to start an ill-fated tea and silk colony in post gold rush California.

Gogol, Sara

Vatsana's Lucky New Year

1992. 156p.

Twelve years old Vatsana struggles with her identity as home and not so subtle racism at school. The book has good cultural information about Loations but the story line uses a cultural holiday as a center piece of the story line.

S E C O N D A R Y L I T E R A T U R E

Minnesota Humanities Commission

Braided Lives, an Anthology of Multicultural American Writing

1992. 287p.

Contains selections of Native American, Hispanic American, African American and Asian American writing.

Asian Women United of California, eds.

Making Waves, an anthology of writings by and about Asian American women

More than 50 illuminating pieces provide clues as to how stereotypes about Asian Americans have affected changes in the law and now dictate how Asians specifically women are viewed and treated in the United States.

Chin, Frank, et al

AIIEEEEE! An Anthology of Asian American Writers

1974. 294p.

eds, Chin, Frank, Jeffery Paul Chan, Lawson Fusao Inada, Shawn Wong

The Big AIIEEEEE! The History of Chinese American and Japanese American Literature

1991. 512p

With selections ranging from an 1860 Wells Fargo phrase book for laborers to writings infused with the heroic tradition of Chinese literature to "lost works" form recent decades, this collection is both a literary anthology and a historical exploration and exposure of the forces which created and perpetuated the Asian American stereotype.

Edited/Introduction by Jessica Hagedorn

Preface by Elaine Kim

Charlie Chan is Dead

An anthology of Contemporary Asian American Fiction.

1993. 569p

Collection of ground-breaking anthologies by writers of diverse cultural backgrounds, age range and literary styles.

Hong, Maria

Growing up Asian American

Foreword by Steven Sumida

Maria Hong has chosen 32 stories and essays of some of the most respected writers in Asian American literature. Exploring stories and essays of childhood that shaped Asian American identity.

Lim, Shirley Geok-Lin, Mayumi Tsutakawa

and Margarita Donnelly, eds.

Forbidden Stitch, An Asian American Anthology

1989. 290p

A collection of short stories by Asian American women from all walks of life.

C A M B O D I A N A M E R I C A N

Criddle, Joan D.

Bamboo and Butterflies, from Refugees to Citizens

1992

The odyssey of Teeda Butt Mam and her extended family continues as they journey from Refugee to Citizen. A poignant often humorous glimpse into what it is like to start form scratch in an alien land.

Criddle, Joan D., and Teeda Butt Mam

To Destroy You is No Loss, the Odyssey of a Cambodian Family

1987. 291p.

"Should be read by those who wish to understand this or any other genocide and by those who are concerned about the still unresolved tragedy of the world refugees." Providence Sunday Journal. Includes a Cambodian historical time line.

Retold by Carolyn Han
Translated by Jay Han, Illustrated by Li Ji
Why Snails Have Shells
Minority and Han Folktales of China
1994, 80p.

INTERMEDIATE SCHOOL

National Japanese Historian Society San Francisco
Unified School District
The Bill of Rights and the Japanese American World War II Experience
1992, 90p.
A teacher's guide for grade 4-12 emphasizing the significance of a period of time human rights were neglected. Lesson plans are designed by teachers and curriculum specialists to further the study of the Bill of Rights and the importance of protecting the rights of individuals at all times.

Hirabayashi, Liane
Discrimination
Japanese Americans struggle for equality
1992, 104p.

Ng, Franklin
Discrimination
Chinese Americans struggle for equality
1992, 103p.

SECONDARY LITERATURE

Edited/ Introduction by Jessica Hagedorn
Preface by Elaine Kim
Charlie Chan is Dead
An Anthology of Contemporary Asian American Fiction
1993, 569p.
Collection of ground breaking anthologies by writers of diverse cultural backgrounds, age range and literary styles.

Chang, Diana
Introduction by Shirley Geok-Lin Lim
Frontiers of Love
Reissue of an earlier work. "Diana Chang uses psychological portrayal, historian narrative and sociological observation to achieve a multi-dimensional view of a city both Chinese and Western, liberating and oppressive, national and international".

Lee, Gus
Honor and Duty
1994, 448p.
A coming back of Lee's military experience at West Point, moving tale of the dilemmas, of a young first generation Chinese American, his struggles to blend two heritages when he leaves his home in San Francisco to become a cadet at West Point.

pEd., Brainard, Cecilia Manguerra
Fiction by Filipinos in America
1993, p. 240
A comprehensive anthology of 23 stories written by a compilation of Filipino writers.

Santos, Bienvenido N.
Memory's Fiction
A Personal History
1993, 268p.
Autobiography laced with witty humor. Entertaining reading of the personal thoughts and experiences of a writer/ poet.

Maruyama, Milton
Five Years on a Rock
1994.
The story of the Sawa Oyama. Sawa tells of her arrival in Hawaii in the year 1915 as a seventeen year old picture bride and her hopes and dreams of one day returning to Japan.

Yamauchi, Wakako
Songs My Mother Taught Me
1994.
Yamauchi, a second generation Japanese American, writes about the experiences of Japanese (particularly women) in the United States. Experiences in the relocation centers during World War II, the desire to be accepted in the American society, while having concurrent yearnings for the mother country. Story of tremendous strength and hope.

Higashide, Seiichi
Adios to Tears
The Memoirs of a Japanese Peruvian Internee in U.S. Concentration Camps.
1993, 256p.
Deep felt emotions on the life of an Issei, torn between love for three countries that have become vital parts of identity, incomplete without all the pieces. Tracing the hardships experienced in Japan, to finding opportunity in Peru, to being kidnaped in the U.S. during WWII and finally making a home in the U.S.

Women of South Asian Descent Collective, Editors
Our Feet Walk the Sky
Woman of the South Asian Diaspora,
1993, 372p.
The first collection of its kind, a compilation of stories from women of South Asian descent. Together they give insight into the life of a group that has been overlooked. Captivating reading through deeply felt emotion from missing a homeland to the many obstacles of creating a home in the U.S.

Nguyen, Thi Tuyet Mai
The Rubber Tree
A Viet Minh guerrilla, a political activist, journalist, presidential aides, enterprising businesswoman and an exiled observer during the French occupation and the Vietnam War. Written in an attempt to lesson the pain associated with Vietnam, a reminder of how a war affects everyone. Insightful reading into the custom and lifestyles of Vietnam, along with the tragedies of the war.

Nguyen, Qui Duc
Where the Ashes Are
The Odyssey of a Vietnamese Family,
1994, 265p.
Moving story told from the eyes of a Vietnamese child. His father a high ranking official in the South Vietnamese government and his mother a school principal when the Viet Cong attacked, changing their lives forever. After Duc Nguyen's father was taken prisoner, Duc eventually escaped and to create a life for himself in America, while his mother stayed behind to care for her mentally ill daughter. After twelve years, the family reunites.

REVIEWS

Okihiro, Gary Y.
Margins and Mainstream
Asians in American History and Culture,
1994, 216p.
Through six engaging thought provoking essays Okihiro examines the Asian American experience from the historical consciousness, race, gender, class and culture. Topics include: America's binary race relations paradigm, women as forgotten factor in race relations history, the thought and deeds of ordinary people and the anti-Asian nature of the concepts of "yellow peril" and "model minority".

San Juan, Karin Aguilar
The State of Asian America: Activism and Resistance in the 1990's
18 Essays by activists and academics, discussions of race in the U.S. Issues dealing with racial tension, stereotypes and mainstream politics.

Uba, Laura
Asian Americans
Personality Patterns, Identity and Mental Health,
1994, 302p.
A source of current information, clinical observations and understanding the psychology of Asian Americans.

Welaratna, Usha
Beyond the Killing Fields
Voices of Nine Cambodian Survivors in America,
1993, 400p.
Enhancing the understanding of Cambodians with short chapters on Cambodia's history, culture, society and religion. Tracing the journey to the U.S., reliving the traumatic survival and the hopes and dreams they brought coming to the U.S. only to find difficulty adjusting to the new culture.

Ed. Sucheng Chan
Hmong Means Free
Life in Laos and America
Three generations of Hmong refugees expose the trauma and joy in their lives.

NAME YOUR WOMAN OF HOPE

FOR FAMILIES: LET'S TALK TOGETHER

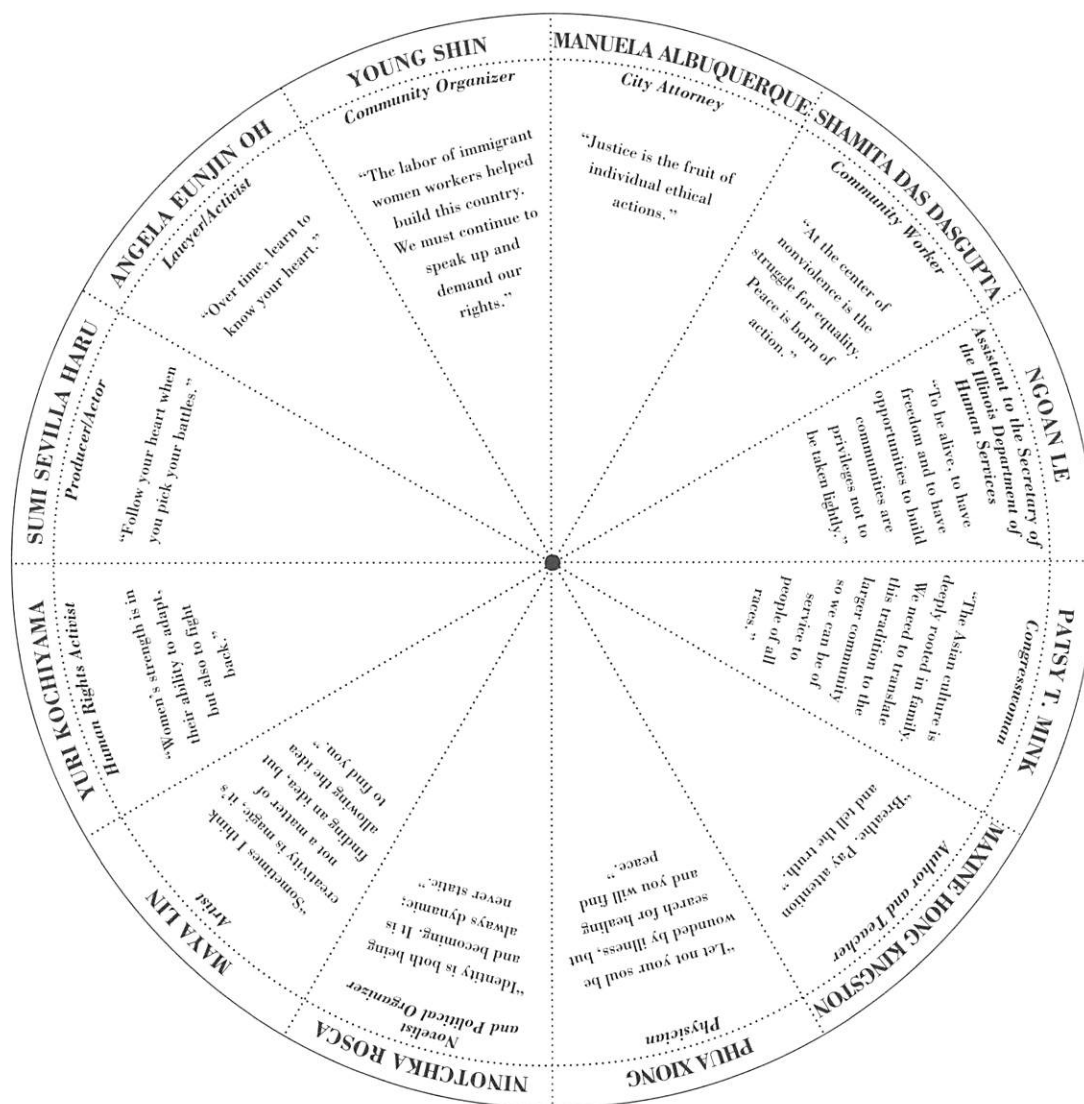
Sit down with a family member and discuss outstanding women that have contributed to your community and whom you regard as 'women of hope'.

Choose one woman and write why you made your choice.

MY NOMINATION, AND WHY:

OTHER FAMILY MEMBER'S
NOMINATION, AND WHY:

CIRCLE OF STRENGTH



As stated in the introduction, a goal of the Women of Hope poster series is to help overcome the sense of powerlessness that we often feel in the face of injustice and to find the circle of strength that exists within the classroom. One way to do this is to establish a weekly "ritual" of sharing ways that students and the teacher(s) have challenged injustices. Too often we focus our attention on what we "can't do," rather than on our accomplishments.

Select a regular weekly or bi-weekly time to gather in a circle. Give everyone a few minutes to write about a way that they have stood up for what they know is right or helped someone else. It could be writing a letter of complaint about discriminatory advertising, intervening when a child is being picked on, driving parents to a school board hearing, helping a friend to constructively address a problem, etc. The first few times the teacher may need to

begin by sharing a few of his/her own experiences. Students can refer to the biographies of the women in the series to get an idea of the variety of areas where one can work:

Social Justice — Yuri Kochiyama,
The Arts — Maya Lin, Medicine — Ngoan Le,
Law — Manuela Albuquerque, and Angela Oh,
and more.

For the first few sessions, there should be nothing but praise and encouragement for everyone's efforts. After enough trust and confidence has been established, invite discussion about the strategies. Students can ask for help from the group on how to address an injustice. Students can comment on the relative effectiveness of certain actions.

For example, in some cases letter writing is very effective. But in others it can be simply a token

effort. Students should keep their "Circle of Strength" writing in one folder so that they can refer to examples and reflect on their own growth. After meeting for a few months, create your own visual Circle of Strength like the one for the Women of Hope. Make a circle large enough to include everyone's name, a quote, and a quality. Prior to completing the circle, place a sheet of paper on the wall for each person in the class. Give students time to walk around the room and write a quality on the sheet of each of their classmates (and teacher) that best reflects that person's strength in making change. Students can then select the quality which they think best describes themselves to go on the final chart. Everyone should write their own quote. Hang the chart in a prominent spot, ideally close to the Women of Hope posters.

C O M M U N I T Y O R G A N I Z A T I O N S

Below are descriptions of three organizations with which the Asian American Women of Hope work. What can you learn about these organizations from the information below, which was gotten from their brochures.

ASIAN IMMIGRANT WOMEN ADVOCATES *"Justice, Solidarity"*

Asian Immigrant Women Advocates (AIWA) is a community organization established in 1983. Through education, leadership development, and collective action, AIWA seeks to foster empowerment of low income, limited English speaking Asian immigrant women who work as seamstresses, hotel room cleaners, electronics assemblers, nursing home workers, and janitors in the greater San Francisco, Oakland, and South Bay Area.

Asian Immigrant Women Advocates
310 Eight Street, #301
Oakland, CA 94607
Phone: 510.268.0192
Fax: 510.268.0194

MANAVI

Manavi, founded in 1985, is a grass-roots organization committed to empowering women of South Asian (Bangladesh, India, Nepal, Pakistan and Sri Lanka) descent. Our aim is to increase general awareness of women's rights and bring about social change to end all violence against them. Manavi's approach is nonjudgmental, nonreligious, and nonsectarian. We work to facilitate South Asian women's struggles for self reliance and autonomy everywhere.

Manavi believes that attitudes, conditions and behaviors that perpetuate women's subordination in society constitute violence towards them.

Manavi
PO Box 2131
Bloomsfield, NJ 07083
Phone: 908.687.2662
Fax: 908.687.1868

A C T I V I T I E S

Questions:

1.

When was each organization founded? What geographical area does each organization cover? Who are the major constituents of the organization?

2.

AIWA says they use education, leadership development and collective action to attain their goals. How would you define each of these strategies?

3.

What do you consider to be an act of violence? How does Manavi define violence? What are the similarities and differences between physical violence, psychological violence and social violence?

4.

All the organizations are concerned with empowerment of women. What do you think it means for women to be empowered?

COMMUNITY HEROES AND HEROINES

d) If you choose to write, phone or visit, who will you contact

e) what you hope to learn as a result of this project

5.

Each group is to do a report on the organization they selected, highlighting the specific information which was requested. In addition, each group should give its own impression of the and the role that non-profits play in the community.

6.

Suggested culminating projects:

Small groups should take their final information and do at least one of the following:

a) Create a directory of community organizations for the school library

b) Write an article about the organization for the school or community newspaper

c) Plan and hold a fundraising event to benefit the organization

d) Write letters of endorsement for the organization to use in its own fundraising efforts

(This lesson used "Guidelines for Community Projects" developed by Dr. Yvonne Lau, Northwestern University as a resource for development)



ACTIVITIES

1.

Lead students in a discussion to consider what makes someone heroic. What qualities are important for someone to be a hero? Who do they consider to be a hero. Why?

2.

Have students read the biographies of the women in this series. (If twelve biographies is too many, you may either select a few yourself or you may break students into small groups, and have each group do a report back to the class on one or two of the women).

Ask students to consider the following: Why would these people be included in the poster series? What qualities do they possess which makes them historical figures? In what ways are they heroic?

3.

Ask students to discuss which of the women they have heard of before. Which ones might be famous or more widely known and why? (Patsy Mink, Maxine Hong Kingston, Sumi Haru, Maya Lin). Which of the women is probably not famous. Can someone who is not widely known still be heroic?

4.

Tell students they are responsible for creating a traveling display for the school about community based heroes and heroines. Explain that the display should feature people who are not usually thought of as "heroic" and should not feature anyone who is famous. As a class, have students

brainstorm local community heroes they might wish to include in their display. The heroes could be parents, school personnel, or individuals in the community which they know of. As each name is presented, students should list reasons why the particular person might be included.

5.

Have each small group pick one person they would like to feature. Have them arrange interviews with the person. Each small group should then prepare a posterboard about the individual for display in the school. Teachers may also consider setting aside a "heroes" week to invite the local heroes into the school for the "unveiling" of the display.

TO THE TEACHER

All neighborhoods contain community organizations dedicated to civic improvement and service. This activity is designed to help students:

- a) realize the importance of community organizations
- b) realize the power of working cooperatively
- c) learn about community resources in their own area

In order to do this lesson, the teacher may need to do some preparation work to uncover community organizations in the neighborhood of the school which reflect the interests of specific groups of students. Some organizations to consider include the Home and School Association, local youth clubs, labor organizations, arts organizations or ethnic organizations similar to some that the women in the series are involved with. The blue pages in the back of the telephone book may be of some use in helping to get ideas. Organizations such as the United Way also include listings of community organizations. I have suggested site visits as one strategy for collecting information. This may be only feasible for certain organizations or for older students.

ACTIVITIES

1.

Ask students to consider the following questions:

- a) Have you ever worked together with other people in order to achieve a certain goal?

Ask students to give examples..

Explain to students that often groups of people work together to achieve certain goals. Some examples include: sports teams, students as they work on group projects or an orchestra. Sometimes the goals which they work for might be community improvement or empowerment.

2.

Have students read the attached description of some of the community organizations with which women in the poster series work.

Ask students to consider what all these organizations have in common and how they differ. (Be sure to point out that these are all what could be broadly termed "civic" organizations, and that they are all non-profit organizations).

Ask students if they know of any examples of civic organizations in their community.

3.

As a group, have students brainstorm different local organizations that qualify as civic organizations. These should be active organizations that: conduct ongoing activities, support "hands-on" boards or officers; conduct regular meetings, etc.

Break students into small groups. Explain that each group will be interviewing and reporting on

a local community organization of their choice. Tell the students they are responsible for gathering the following information:

- a) The history and structure of the organization — How long has it been in existence? Who runs the organization? How are decisions made? Who do they serve?

- b) The purposes and goals of the organization — What do they do and why do they do it? What kind of activities do they have? Who are the activities for?

- c) Resources and funding: How does the organization raise money to pay for its activities? How do they pay staff?

- d) Attitude toward the local community and the school (if it is a local organization) — Do they have much interaction with the school? Why or why not? What role can young people play in the organization? What are their plans for the future?

- e) If the organization publishes newsletters, reports or produces flyers for events, etc., students should be sure to get copies for their reports as well.

4.

Once the students choose an organization, they should turn in a one page outline to the teacher highlighting:

- a) the community organization they have chosen
- b) why they have chosen this group
- c) how you will get answers to your questions (site visits, interviews by phone, questionnaires, etc.)

So Theo Quee Gee got married, by faking
a marriage certificate, by marrying a man
named Sheng Wong, who agreed to appear
on paper to be my father.
Shame to the outside world avoided.
Secrets depending on which side of the fence.
When I was five and entered Chinese school,
Lai Oy became my Chinese name.

Leslie Wong was born after me.
Ai yah, another girl! That was my mother's wail.
Ma and Bah Bah named Leslie Li Ying.
Her nickname was thlom gawk ngon,
three-corner eye.
Leslie Wong is my sister.

Florence Wong was born after Leslie.
Ai yah, another girl! That was my mother's will.
So no more Li's, so no more daughters
with Chinese names beginning with Li,
beginning with beautiful.
So Florence was named Ling Oy to change my mother's luck.
Florence Wong is my sister.

William Wong was born after Florence.
Finally a boy! That was Ma's and Bah Bah's joy.
Thankful their daughter, Ling Oy,
brought them their son.
Bah Bah gave a month-old party
to shave William's head.
Eggs were dyed red, friends and relatives filled the house.
We drank chicken whiskey, gnawed pigs' feet.
Ling Oy was the magic that Ma and Bah Bah decided.
To beget (a son), to beget (a son) to love
and the heavens answered.
Wah Keung is William Wong's Chinese name.
William Wong is my brother.

I was never sure who I really was. My school records showed that I was Nellie Wong,
that my father and Leslie's father
and Florence's father and William's father
was a man named Sheng Wong.
We told no lies, only the truth
as we were forced to.

My three older sisters were supposed to be my cousins.
My father was supposed to be my uncle.
My mother was supposed to be my father's sister.
When Theo Quee Gee confessed her illegal status,
she became Suey Ting Gee, my father's legal wife.
But it was too late. Bah Bah died in 1961.

Now I use the name, Nellie Wong.
Now I search for all the names that gave me life.

I T ' S I N T H E B L O O D

Reprinted from The Death of Long Steam Lady, by Nellie Wong. West End Press, Los Angeles, 1984.)

We never asked to be mysterious,
We never asked to be inscrutable,
Still untold stories, untold histories,
Still the unknown unknown,
Retrieve burnt letters, receipts, bills,
anything written, anything spoken?
Our dreams in bones and ashes?
To be seen and heard.
To be known but not merely by our many names,
Being presumptuous I speak for myself.
Others who remain silent own their own tongues.

Li Hong's ma ma died when Li Hong was an infant.
Ma said that Li Hong's ma ma was a little crazy.
The villagers said so. Li Hong likes to eat chicken feet.
Li Hong smiles, a childwoman.
Li Hong loves babies.
Li Hong is my sister.

Li Keng remembers Angel Island, the bright lights
of Oakland and San Francisco.
She said that Bah Bah sent fruit and candy
to cheer them up behind bars.
They were lucky, imprisoned
on Angel Island only four days.
The other immigrants waved goodbye,
some etched poems into the walls.
Li Keng learned to eat cheese and tomatoes
on the President Hoover.
To this day Li Keng cannot stomach butter or milk.
Li Keng is my sister.

Lai Wah remembers the ship. She was three years old.
The immigration officer asked her: What is your name?
Lai Wah answered: If you don't tell me yours, I won't tell you mine.
Lai Wah smiled behind straight bangs.
Lai Wah remembers nothing of her years in China.
Lai Wah is my sister.

Seow Hong Gee is my father.
Suey Ting Yee Gee is my mother.
From 1933 to 1965 Suey Ting Gee was known as Theo Quee Gee,
a sister's name, a sister's paper that Bah Bah brought
to bring his wife and daughters over.
Theo Quee Gee was supposed to be my father's sister,
my sister's aunt.
This was 1933. In 1924 the law said that Chinese men
could bring no wives to the United States.
Theo Quee Gee was unmarried but we knew better.

Nellie Wong is my name. I was never Nellie Gee
but we knew better.
When my sister's aunt, that is, Theo Quee Gee, my mother,
got pregnant, to bear a child out of wedlock
was out of the question.

The poem on the following pages talks about exclusion and stereotypes. On one level, it talks about the problems encountered by Chinese Americans who sought to circumvent the discriminatory immigration policies which existed through 1965. On another level, it talks about traditions which seem "mysterious" to non-Chinese Americans, but which are normal within the context of the Chinese American community. The suggested activities which accompany the poem will help students begin to understand how exclusion has affected the image of Asian Americans.

Notes about the poet: Nellie Wong is a long-time clerical worker and is active in AFSCME Local 3218 at the University of California in San Francisco. She has taught writing at Mills College and Women's Studies at the University of Minnesota.

ACTIVITIES

1.

Before distributing the poem, ask students to discuss some stereotypes of Asians in the U.S. Have they heard Asians described as "mysterious, exotic or sneaky"? Have students try to explain where such stereotypes come from.

2.

Make sure students understand that beginning in 1882, various exclusionary laws were passed to prevent Asians from immigrating to the U.S. These laws were not changed until 1965. Chinese historically sought to circumvent those laws in various ways. One was to lie about family relationships in order to sponsor people into the country.

3.

Distribute the poem and have students read it. As a class, answer the following questions:

a) What did Nellie Wong's family do in order to immigrate to the U.S.?

b) "We told no lies. Only the truth as we were forced to." What do you think of this statement? In what ways was Nellie's family "forced to tell the truth?"

4.

Have students make two separate family trees — one of Nellie's family as the Immigration Department knew it, and one should be of her real family relationships. This is to help students see Nellie's family more clearly.

5.

Have students imagine that they are Nellie as a child. Have them write a journal entry describing her "outside" identity — the identity she has in school, and her "inside" identity — the identity she has in her family. Have students talk about how they feel having to live dual identities.

ALTERNATIVE EXERCISE

Some aspects of the poem may appear strange to students and might cause students to react to elements of the poem as "weird." This exercise could be tried if this happens in your class.

Have students underline or write on a separate piece of paper those words, terms, phrases or ideas which seem "strange" to them. Students should try to group those lists into categories. (e.g., food, traditions, names, etc.) Then have students look at the categories and try to imagine things which are familiar to them now but which may seem strange to people who are unfamiliar with them. They should attempt to describe a common activity from the viewpoint of someone who has never seen it before.

Example:

"When someone has a birthday, they invite people to come to their house. They eat a lot of junk food and put on paper hats which serve no purpose. Everyone brings something which is wrapped very carefully in pretty paper, and the person whose birthday it is destroys the paper and opens what each person brought. They must eat something called a birthday cake. They burn wax things on the cake so the wax melts all over the top and then the person whose birthday it is blows all over the cake trying to put the fire out. After that, each person must eat some of the cake that has been spit on."

THE CULTURE OF COLONIALISM

“Well, colonialism, we tend to think of it in very abstract terms, like government or economics. What I’m trying to do in my work is specifically bring it down to the level of every day existence because people don’t understand that colonialism seeps down to that level. You’re living it day after day after day. It is not some abstract policy. It is a way of life that is imposed upon you. So you can’t wash your face without using Camay, Palmolive, etc. You can’t sweep the floor of your house without Johnson Wax. You know, to that level. Colonialism sets the parameters of your daily existence. And that, I think, is the most horrible aspect of it.”

— *Ninotchka Rosca*



Consider the following:

In most colonized countries, the first acts of the occupying forces include:

- Making the colonizers’ language the official language and outlawing the use of native language by people in the country
- Redesigning the education system to use the colonizers’ language as the language of instruction, and to use the literature and history of the colonizing country as a basis for study in the school system
- Promoting the religion of the colonizing country and banning the religious beliefs of the indigenous population.

What is the purpose of culture? What role does culture play in a country? Why would a colonizer want to suppress native culture? Why would it be important to control the educational system of a country if you want to stay in power?

Countries that were colonized were controlled in a number of ways. Many times, cruelty and implementing subsistence living conditions were key components toward establishing colonial rule.

Consider the following:

INDIA UNDER BRITISH RULE

- 10 million Indians died in famines during the British occupation.
- The amount of food grain (wheat or rice) per person went from 24 ounces per day in 1880 to 14 ounces in 1938.

THE U.S. OCCUPATION OF THE PHILLIPINES

“It may be necessary to kill half the Filipinos in order that the remaining half of the population may be advanced to a higher plane of life than their present semi-barbarous state affords.”

— *U.S. General William Shaffer, April 1899*

“Kill everyone over ten”

— *U.S. General Jacob Smith*

FRENCH COLONIZATION OF VIETNAM

35

- 80,000 people were kidnapped and forced to build the Vietnamese railway. 25,000 of them died on the job.
- Conditions in French coal mines were so brutal that Vietnamese people refused to work in them voluntarily. Desousseak, Inspector of Mines, wrote a secret report addressed to the Governor General in Vietnam:

“The peasants will consent to go and work outside their villages only when they are dying of starvation. We must therefore arrive at the conclusion that in order to extricate ourselves from the difficulty of recruiting labor, we must see to it that the countryside is plunged into poverty.”

How do you think poverty and cruelty helped colonizers establish control in colonial territories?

T H E E C O N O M I C S O F C O L O N I A L I S M

34 “The British systematically discriminated against Indian industries which might compete with British industries. So they treated India as a source of raw materials and cheap labor and as markets for their manufactured goods. It was a very unequal trading relationship. Britain gained so many economic advantages. If there had been no colonialism, the economies in the countries which had been colonized would be much more vibrant than they are now. And you know, of course, there’s new colonialism now that has continued. Even though some countries may not be directly ruling other countries, the economic relationships that were developed during colonial times have continued to create this economic imbalance.”

— *Manuela Albuquerque*



When countries were colonized, what money remained in the colonized country was spent in ways which benefited the colonizer, not the colonized. Consider the following statistics:

I N D I A ' S B U D G E T
1935 — 1936
Under British Occupation

(in millions of rupees)
military services.....500
justice, jails and police..... 203
agriculture27
industry.....9

and also

T H E U S I N T H E P H I L L I P I N E S

- The U.S. had invested \$200 million in the Philippines: 63% of that was in mining, sugar, public utilities, plantations and merchandising.
- Less than 4% was in manufacturing, and most of that was in the processing of raw materials for export.

Who benefited from the way money was invested in these countries? What might things look like today in these countries if more money had been spent on developing industry and agriculture there?

Unequal trading practices was also a feature of colonial governments. Colonizers would export raw materials from countries to develop their

own industries and then sell back the developed goods to their colonies:

C H A N G E S I N I N D I A N A N D
B R I T I S H C L O T H T R A D E

Between 1815 and 1832 cotton exports from India fell 13 times while cotton imports into India from Britain rose 16 times.

1935-1941, Just before World War II
• 84% of Philippine imports (manufactured goods) came from the U.S.
• 81% of Philippine exports (raw goods) went to the U.S.

Consider the following facts:
Between 1757 and 1815, India contributed 1 billion pounds to the national income of Britain. The total national income of Britain in 1770 was about 775 million pounds.

How might the countries of India and Great Britain be different today if all the money taken from India to contribute to the national income of Britain had been invested in India instead?

tiny and dignified mothers, no different than most I met on the streets everyday. These heroines and the knowledge of their feats made it apparent to me that as a woman I could change the world. I also never felt that to be an activist, I had to sacrifice my being a mother or my family life."



If you were living in a colonized country, how would you feel? If you chose to resist, which method would you choose — passive resistance or armed struggle? What are the advantages and disadvantages of each type of resistance?

..... MANUELA ALBUQUERQUE

"As colonized countries gained their independence, many of them fought to catch up economically and technologically. This rebuilding process has not been easy: And you know, of course, there's new colonialism now that has continued. Even though some countries may not be directly ruling other countries, the economic relationships that were developed during colonial times have continued to create this economic imbalance. Fortunately, India after independence was very

strict in its regulation of foreign countries and as a result had to engage in some reverse protectionism. Maybe you can call it affirmative action — in order to compensate for all those years of British domination. And then of course, when the Indians did it, then it was considered anti-capitalist, or anti-free competition, isolationist, and all of those things. But the reality was that is what the British had done to them. You can't start a race if someone else has been shackled for the first five miles. You can't take the shackles off and say go ahead, now win the race."



While colonialism by direct occupation has declined in the past fifty years, a new form of economic colonialism is threatening many countries. International trade agreements such as GATT (General Agreement on Tariffs and Trade) grant "most favored nation" status to its members if they agree to few or no tariffs and open trading borders. Yet, newly emerging industries in poorer countries often need precisely these protections in order to be able to compete with large, established corporations.

..... N I N O T C H K A R O S C A

"Oh, the U.S. has a very strong power over the Philippines right now, basically through the international lending agencies like the IMF and the World Bank, and now the world trade organizations. They are making decisions which really impact on the whole country in various, terrible ways. For instance, under the GATT agreement, the Philippines is supposed to reduce its production of rice and corn, which are staples for the people. This is so we can purchase these things from another country. And we are going to be switching from the production of the staples of life to the production of cut flowers, meaning cash crops for export. Basically, these are non-sustaining, non-life sustaining products. And what they don't say is that the majority of rice and corn farmers are women. So what will happen to these women? They will be disenfranchised and dispossessed. They will end up in the slum areas in the cities or they will go overseas. They will be exported as labor."



How might the concept of "free trade" be considered a problem for newly decolonized countries as they seek to develop their economies? How might agreements such as GATT be viewed by developing countries?

RESISTANCE TO COLONIALISM AND THE NEW COLONIALISM

With the exception of the Japanese American women in this series, all the other women represented are immigrants or children of immigrants who come from countries which were partially or wholly colonized. These lessons are designed to help students understand colonialism and the affects which colonialism has on countries which push people out and create conditions for emigration.

ACTIVITIES

1.

Ask students whether or not any of them have ever moved before. What were the reasons they had to move? What do they remember about the experience.

2.

Ask students to imagine moving to another country where English is not spoken, and where the culture would be considerably different from the one they are accustomed to here. Ask them to consider:

- a) What circumstances would cause people to leave their country.
- b) Why did various immigrant groups come to this country?

Some of the ideas that should arise are: war, economic hardship, perceived economic opportunities, political dissent, religious freedom.

3.

One of the factors for many people leaving their home countries to come to the United States has

been economics. Explain that for many of the women in the poster series, the economics of their ancestral countries were heavily impacted by colonialism. Using dictionaries, textbooks and classroom discussion, help students develop a definition of colonialism.

4.

Do the colonialism activities sheets with students.

5.

Have students consider the following quote from Ninotchka Rosca. In small groups, have them discuss whether or not they agree or disagree with her statement and the reasons why. Have each group report the results of their discussion to the class.

"The whole system is dependent on a certain segment of the population being marginalized. I think racism and colonialism go hand in hand. Colonialism is an extreme expression of racism where entire territories are taken away from the people who actually own the land. But in racism, you see the same thing. You're marginalized. You're deprived of economic access, educational access. You have no right to exist. And the system is dependent on that, so you can be used as cheap labor....I would think of racism as the domestic cultural expression of imperialism."

(Much of the information included in the activity sheets for the lessons on colonialism come from the book *Colonialism in Asia — A Critical Look* by Susan Gage, Victoria International Development Education Association, Victoria, B.C., Canada.

In colonized countries, many forms of resistance were used to try and fight back. Sometimes acts of civil disobedience and pacifist resistance, such as those used by Ghandi, were popular. At other times, armed struggle and violence were used to fight back.

SHAMITA DAS DASGUPTA

"When I was growing up, my childhood was filled with stories of independence struggles from all around the country. We were a newly independent nation and everything was possible in life. My father had participated in the Chittagong Revolutionary Party (CRP), a nationalist group which had believed in armed insurrections... I remember feeling inspired by his stories of various planning sessions, campaigns, and life as a political prisoner. I never felt that as a woman I could not join such a group or accomplish these tasks. CRP had many women who fought shoulder to shoulder to their male comrades. At my home, even as youngsters, we understood what colonization meant and how injustice was an integral part of power imbalance in every sphere of life. Later, I had met a few of the CRP women, then much older. Most seemed like

.....

Q U I Z - A N S W E R S

.....

1. D.

Recent immigrants from the former Soviet Union are among the poorest and the least employed, far more so than Latin American or Asian newcomers, according to the U.S. Census.

(Source: "Census Data Reveal Wide Immigrant Diversity," *San Francisco Examiner*, Sept. 23, 1993.)

2. C.

Almost 88% of African immigrants had a high school diploma and 47% had a bachelor's degree or better, according to a Census Bureau study. Africans, as a group, are also better educated than the general U.S. population: only 77% of U.S. born adults have a high school diploma and just over 20% have a bachelor's degree or higher.

(Source: "African Immigrants Best Educated in the U.S., Census Shows," *Contra Costa Times*, Sept. 23, 1993.)

3. B.

The median household income for an immigrant from the United Kingdom was \$41,158. Japanese immigrants came in second at \$35,487. Most Central American and African immigrants were in the high teens. Median income for Mexicans was \$16,712, and Indians ranked 7th at \$22,231.

The lowest paid are Vietnamese (\$12,507), Laotians (\$11,750) and those from the former Soviet Union (\$8,248).

(Source: "America's Diverse Immigrants," *San Francisco Chronicle*, Sept. 23, 1993.)

Question to ponder:

If Africans as a group are the highest educated, why is their median household income (\$17,871) in the lower half of the income scale?

4. A.

The figure is from Susan Lapham, a Census Bureau demographer who authored the Bureau's study on immigrants.

(Source: "Census Data Reveal Wide Immigrant Diversity," *San Francisco Examiner*, Sept. 23, 1993.)

5. C.

(Source: Study cited in "From Bill to Pete," *Race File*, Sept., 1993.)

6. C.

(Source: Study cited in "From Bill to Pete," in *Race File*, Sept., 1993.)

7. D.

(Source: "Immigrants: How They're Helping the Economy," *Business Week*, July 13, 1992.)

8. C.

"Although wages fell in California during the recent wave of immigration, immigrants absorbed most of the adverse impact."

(Source: "The Fourth Wave," by Thomas Muller and Thomas Espenshade, 1985, cited in "Advocate's Quick Reference Guide to Immigration Research," National Council of La Raza, Aug., 1993.)

9. C.

(Source: "Going to Mexico: Priced Out of American Health Care," *Families USA Foundation*, Nov. 1992, cited in "Advocate's Quick Reference Guide to Immigration Research," National Council of La Raza, Aug., 1993.)

10.

A) True;

B) False;

C) False;

D) True;

E) True;

F) True.

(Source: "Give Me Your Tired, Your Poor: The Jailing of Immigrants in Alameda County," *The California Prisoner*, Summer, 1993.)

IMMIGRATION MYTHS AND FACTS

Q U I Z

1. In the last 4 years, the poorest immigrants arriving in the U.S. came from:

- A) Africa
- B) Asia
- C) Central America
- D) Former Soviet Union

2. The area with the highest percentage of immigrants to the U.S. who are high school graduates is:

- A) Europe
- B) Central America
- C) Africa
- D) Asia

3. The immigrant population that earns the highest median household income in the U.S. is:

- A) Mexican
- B) English
- C) Indian
- D) African

4. In 1910, the U.S. population was 15% foreign born. In 1990, the foreign born percentage of the population was:

- A) 8%
- B) 10%
- C) 18%
- D) 22%

5. Studies by the Urban Institute show that for every 100 new immigrants:

- A) Employment decreases by 62 jobs
- B) The number of jobs stays the same
- C) Employment increases by 46 jobs
- D) It's impossible to tell how the job market reacts.

6. A recent Los Angeles County study showed that the county spent \$2.45 billion in 1991-92 on schools and other services for resident immigrants. In that same period, resident immigrants:

- A) Paid no taxes
- B) Paid \$1.7 billion in taxes
- C) Paid \$4.3 billion in taxes
- D) It is impossible to calculate the amount of taxes

7. Nationally, immigrants receive about \$5 billion annually in welfare benefits. Approximately how much do they earn and pay in taxes?

- A) Earn \$10 billion, pay \$1.3 billion in taxes
- B) Earn \$15 billion, pay \$3 billion in taxes
- C) Earn \$100 billion, pay \$15 billion in taxes
- D) Earn \$240 billion, pay \$85 billion in taxes

8. Increased immigration tends to:

- A) Produce higher wages for immigrants
- B) Produce higher wages for U.S. citizens
- C) Produce lower wages for immigrants
- D) Produce lower wages for U.S. citizens

9. A 1992 survey found that it is common for Americans to go to Mexico for health care: 90+% of Mexican physicians surveyed had treated Americans. The major reason U.S. citizens go to Mexico for treatment is:

- A) They believe that Mexican doctors are more qualified
- B) Mexican doctors take all brands of insurance
- C) Mexican doctors and prescription drugs are cheaper
- D) The climate is better

10. In Northern California, undocumented immigrants and refugees seeking political and economic asylum may be jailed and:

- | | | |
|--|------|-------|
| A) Not be accused of any crime | TRUE | FALSE |
| B) Are allowed bail | TRUE | FALSE |
| C) Are allowed a public defender | TRUE | FALSE |
| D) Are not allowed trial by jury | TRUE | FALSE |
| E) May be placed in maximum security | TRUE | FALSE |
| F) Women may be locked down for up to 22 hours/day | TRUE | FALSE |

This quiz was prepared by the Applied Research Center (25 Embarcadero Cove, Oakland, CA 94606) as part of one of 15 "issue study groups" for its Campaign on Community Safety & Police Accountability.

The three men were later arrested. Two pleaded guilty to battery. Mr. Adams pleaded innocent to charges of committing a hate crime. The case, which went to trial in October, resulted in a hung jury. The local District Attorney's Office has announced plans to try Mr. Adams again.

The National Asian-Pacific American Legal Consortium said in its report: "Many incidents begin as simple name-calling and escalate into further violence resulting in serious or fatal injuries. Further, racist hate messages alone cause real psychological and emotional damage on their victims."

Elaine H. Kim, a professor of Asian American studies at the University of California, Berkeley, and Chairwoman of the comparative ethnic studies department, said Asian Americans have faced a distinctive type of racism in the last 100 years, a feeling on the part of the white population that "you can't be here."

"My mother came to Hawaii in 1903 as an infant, and she could not become a citizen until 1952," Professor Kim said. "I think it's always tied to resentment. If you don't make it, you get kicked down. And if you make it, you get kicked down. It's really a Catch-22."

What is particularly unnerving for many Asian-Americans, community groups say, is that success has not

bred tolerance; they have assimilated into many communities but are still the objects of hate. Rather, their financial and educational achievements may have engendered a new generation of hate crimes directed at them from disenfranchised whites who are jealous.

One factor that may be fueling the upsurge in hate crimes, especially in California, has been the unparalleled influx of Asian American immigrants in recent years. In San Francisco County, for example, Asian Americans are now the largest minority group, exceeding in numbers the black populations and people of Hispanic descent combined. Data from the 1990 census show that the 337,118 white residents of the county constitute 46.6 percent of the population; Asians, whose numbers total 205,686, constituted 28.4 percent; Hispanics totaled 100,717 or 13.9 percent; blacks were 76,343, or 10.5 percent, and the rest were American Indians, Eskimos and Pacific Islanders.

But even as Asian Americans are integrated into their communities, changing the character of those communities, they are still considered to be interlopers by some, and thus legitimate candidates for harassment. The consortium complained in its report, for instance, that "in best-selling novels and blockbuster movies, Asian-Pacific Americans continue to be cast as untrustworthy foreigners, devious economic competitors or martial arts experts."

Perhaps an even bigger factor inciting anti-Asian sentiment, experts say, is what many see as growing nativism and racial intolerance exemplified by Proposition 187, the immigration-control proposal that has become one of California's biggest political disputes. Diane Chin, a lawyer and co-chairman of the Intergroup Clearinghouse in San Francisco, a nonprofit group that assists victims of hate crimes, said that with Governor Pete Wilson's promotion of Proposition 187, "There has been a climate created by the established political leadership that devalues people of color, and gays, lesbians and bisexuals; they've established a climate that allows hate violence to exist."

Michael Wong, the co-chairman of Break the Silence, a San Francisco based group that documents hate crimes against Asians and provides assistance to victims, suggested that the increase in anti-Asian hate crimes is linked to the Congressional debate over welfare cuts. "At a time when public benefits are being curtailed, there's a lot of talk of not having enough space and resources to protect our communities," Mr. Wong said. "There's a lot of scapegoating and pitting populations against one another."